

بسم الله الرحمن الرحيم

70 **Bade Gunaah**

Taleef
Allamah Hafiz Shamsuddin Muhammad Zhabi
(rehmatullahi alaih)

Talkhees, Tarteeb, Tarjamah
Moulana Muhammad Abdul Qawi sb

Nashir

إدارة أشرف العلوم
درست حیدر آباد

Idarah Ashraful Uloom trust
Khajabagh, saeedabad, Hyderabad

Tafseelaat e taba'at

Naam e kitaab: 70 Bade Gunaah

Naam e muallif: Allamah Hafiz Shamshuddin
Muhammad Az-zahabi r.a

Naam e mutarjim: Moulana Muhammad Abdul Qawi sb

Safhaat:

Qeemat:

Composing: Shoba e nashr o isha'at, Ashraful Uloom.

Tabaat:

Sann e taba'at: 2014

Milne ke pate

Idara Ashraful Uloom, Khaja bagh, Hyd.	24070681
Maktabah Kaleemiyah, Nampalli, Hyd	9885655591
Deccan traders, Moghalpurah, Hyd	24562203
Barakaat book depo, Khaja bagh, Hyd	24070681
Hindustan paper emporium, Charminar	9246543507
Maktabah Ibne Kasir, Mughalpurah, Hyd	9346603305
Maktabah Faiz e Abrar, Akbar Bagh, Hyd	8885507860

Raay e girami

Hazrat Moulana Yousuf Saheb
bastawi maddazilluhu¹

نحمدہ ونصلی علی رسولہ الکریم

Moulana Abdul Qawi sahab sallamahu ne ghayat e husne zan se apna risalah "Tarjamah kitabul kabair" musannafah Allamah Zahabi r.a dekhne ke liye enayat farmaya. Ahqar ne jagah jagah se dekha, mashallah intekhaab bhi khoob hai aur tarjamah bhi. Aaj fazaail ke liye rasaail o mazameen ki ishaat aur tabhleeqh par kaam ho raha hai. Magar munkaraat par nakeer karne ke liye na koie jamaat hai na uski tabhleeqh o ishaat par zoor diya jaraha hai. Allah ta'ala unki saee ko mashkoor o maghbool farmaye aur iske nafe ko aam o taam farmaye.

Mashallah tarjamah shastah, zabaan aasaan, qousain me matalib ko waazeh karke nafeiyyat me mazeed izafah kardiya gaya hai. Moulana Khalid Saifullah Rehmani ka pesh e lafz mashallah khoob aur efaade me mustaqil risalah hai. Allah ta'ala qabool farmaye.

Ahqar Muhammad Yousuf
Jamiyah Arabiyyah Khairul Uloom,
Basti, U.P.
Al Marqoom: 8/jamadiul oola/1409

¹Afsoos ke ishaat e sani tak Moulana Mousoof Marhoom hochuke hain.

Taqreez

Hazrat Moulana Hakeem Akhtar saheb madda zilluhu¹

Ahqar Muhammad Akhtar afallahu anhu (darad fil hind) ko arse se tamanna thi ke Allamah Hafiz Shamshuddin Zahabi dimashqi rehmatullahi alaih, mashoor ba-naam Allamah Zahabi ki kitaab "Kitaabul Kabair" ka tarjamah kiya jaye. Jiska ahem pehlu yeh hai ke aam loog jis tarah wazaaif wa azkaar aur nawaafil ka eahtemaam karte hain, gunaahon se ijtenaab wa tarke ma'asi ka is darjah fikr o gham nahi karte. Kyun ke wazaaif o nawafil se suroor milta hai aur gunaahon ki aadat tark karne se nafs par mashakkat wa pareshani mehsoos hoti hai, jis se toubah ka sahara lekar gunahon ki haraam lazzat se bhi lutf andooz hote rehte hain. Halanke haq ta'ala shanuhu ki na-khushi ki raahon se apna dil khush karna bande ke liye be-hayayi, ghair shareefanah, manhoos aur lanati khushi hai jaisa ke sharm ki haqeeqat Mulla Ali Qari rehmatullahi alaih muhaddis e azeem ne apni kitaab 'Mirqaat' me hadith "Al hayau shobatum minal iman" ki sharah karte huwe tehreer farmate hain:

فان حقيقة الحياء ان مولاك لا يراک حيث نهاک

*Sharm ki haqeeqat yeh hai ke tera moulai tujhe apni nafarmani
me na dekhe.*

¹Afsoos ke roman script ke chapne tak hazrat ka bhi inteqaal hogaya...

rehmatullahi alaih ne tehreer farmaya hai ke Moulana Abrarul Haq saheb mujhse Abu Dawood shareef padhte the. Usi waqt se sahib e nisbat hain. Farmate rehte hain ke zikr o nawafil ki misaal aisi hai jaise ke koie saharanpuri ganna, choosne waale ke mooh se cheen raha ho. Isi liye jo ghalat azkaar o wazaaif ki batein karte hain unse koie naraaz nahi hota. Lekin jo apne bayan me tark e munkaraat aur tark e bida'at o ma'asi ki taraf tawajjuh dilate hain unse aksar loog naraaz hojate hain. Lekin sacche taalib aur mukhlis khush hokar gunaah tark kardete hain. Aur neemat e taqwah ki badoulat fasiqanah haya se najaat pakar waliullah banjate hain. Isi tarah baaz loog kasrat e nawafil aur azkaar ko buzurgi ka meyaar samajhte hain. Agarche wo photo kashi, t.v, video, film aur gaane bajane, recording ki mehfilon me apne khandaano aur biradari ko khush karne ke liye shareek hojate hain. Halanke aisa shaksh jo kisi bhi khilaaf e shara kaam me israar ke saath mashgool rehta hai, hargiz waliullah nahi ban sakta. Kyun ke wilayat ki buniyaad tark e ma'asi par hai na ke kasrat e zikr wa nawafil par. Jaisa ke Quran e Paak me eaylan kiya gaya hai:

Jo iman laye aur taqwa ikhtiyaar karen wahi loog Allah ke aouliya hain.

Agar kabhi khata hojati hai to aouliya Allah nihayat nadamat aur aah wa zaari ke saath isteghfaar o toubah karke apne moula e kareem ko raazi karte hain. Aur aaj is zamane me jo aksar saliheen kehlate hain un munkaraat se ijtenaab karne waalon ko tang nazar aur mulla e daqyanoos ka khitaab dete hain. Halanke Rasool e Akram ﷺ ne Hazrat Abu Hurairah r.a se irshaad farmaya ke:

اتق المحارم تكن عبد الناس

Aye Abu Hurairah! haram af'aal se parhez karo to sab insano

*se ziyadah ebadat guzaar aur parhezgaar aur Allah ke
muqarrab hojaoge.*

Allah Moulana Abdul Qawi ko jazaye khair ataa farmaye, ke unhone Allamah Zahabi rehmatullahi alaih ki "Kitabul Kabair" ka ikhtesaar ke saath tarjamah kardiya hai, jis ke mutale se gunaah e kabeerah ka ilm hoga. Allah ta'ala apni rehmat se ahqr Muhammad Akhtar ko aur jumlah salikeen e kiraam ko aur jumlah ummat e muslimah ko tamam kabaair se ijtenaab aur parheez ki toufeeq marhamat farmakar mehez apne fazl o karam se apne 'aouliya e siddeqeen' ke zumreh me shamil farmade. Ameen.

Josh me aaye jo dariyah rehem ka

Gabar e sad salah ho fakhr e aouliyah

Allah ta'ala Moulana Abdul Qawi saheb ki is khidmat ko sharf e husn e qabool ataa farmaye aur ummat e muslimah ke liye mufeed banaye. Ameen...

Raaqimul huroof

Hakim Muhammad Akhtar (Afallahu ta'ala anhu)

(darmiyaan e safar e rail Hyderabad se Mumbai)

27/shabanul muazzam, 1409 hijri

16/april, 1989

ba waqt 12 baje din

Pesh e Lafz

Hazrat Moulana Khalid Saifullah saheb rehmani
zeeda fazlulhu

Naazim Al Mahadul Aali Al Islami, Hyderabad

Insaan khair o shar ka majmuah hai aur uski fitrat me neki aur badi dono ki salahiyatein ek saan tour par wadiyat ki gayi hain. Aur aisa kiya jana bhi zaroori tha, is liye ke use is kayinaat me mehez aazmayish aur imtehaan ke liye bheja gaya hai. Agar wo khaliq e kayinaat ke is imtehaan me poora utar jaye to ussa koie khush naseeb nahi. Aur agar uske paa e isteqamat ne thokar khayi aur wo is imtehaan me kamiyaab na hosaka to ussa koie kam naseeb nahi.

Insaan ki yahi dohri salahiyat hai jo hamesha baham ma'rikah aaraa rehti hain. Khuda tarsi ne ghalabah paaya to amal e saaleh ka sudoor hota hai, shuroor e nafs ne fatah paayi to insaan shaitan ke daam e ham rang zameen me girta hai aur khuda ki nafarmani kar guzarta hai. Phir yeh nafarmani bhi mukhtalif darajaat ki hain. Koie baat khilaaf e afzal hogi to laghzish aur zallat hai. Yahi baat ambiya se saadir hojaye to unka muqaam o martabah ke lihaaz se "zamb" kehlati hai. Ghalati agar usse aage ke darjeh ki ho lekin aisi na ho jiske baare me waeed e shadeed waarid ho to "sagheerah" kehlati hai. Isko Quran e Kareem me syyiaat se tabeer kiya gaya hai. Fazl e khudawandi se neak aamaal bajaye khud un saghayir ka kaffarah banjate hain. Lekin nafamani jab isse bhi tajawuz

karjaye aur insaan badi buraiyon se bhi daaman e amal ko na bacha sake jin se takeed wa eahtemaam ke saath Khuda aur Rasool ne mana farmaya hai to aise gunaahon ko "Kabair" kaha jata hai. Isko "masiyat" aur "ism" se bhi tabeer kiya gaya hai. Unki maafi kaffaraat ke zariyeh hogi ba-shart yeh ke shariyat ne unke liye kaffarah muqarrar kiya ho. Warna toubah ke zariyeh.

Is liye kabair ka muamalah bada sakth aur ahem hai. Yahi wajeh hai ke salaf saliheen ne is par mustaqil behes ki hai ke kabeerah ka itlaaq kin kin gunahon par hoga? Hazrat Abdullah ibne Abbas r.a se manqool hai ke 'jis gunaah par Allah ta'ala ne dozakh ya azaab ki dhamki di ho ya ghazab ya lanat ka izhaar farmaya ho wo gunaah e kabeerah hai. Ibne salah r.a ne likha hai ke 'jis gunaah ko bada samjha jata hai wo kabeerah hai'. Imam Muhammad ibne Abdus salam farmate hain ke nusoos me jin gunaahon ke kabeerah hone ki sarahat ki gayi hai wo aur unki sateh ke doosre gunaah kabeerah samjhe jayenge. Baaz ahnaaf ka khayaal hai ke jin gnaahon ko "fahishah" ke lafz se tabeer kiya gaya hai ya jiske baare me nass e qatayi moujood ho uspar kabeerah ka itlaaq hoga. Shamsul aimmah halwayi r.a se manqool hai ke 'jis kaam ko musalmano ke samaaj me shanee' samjha jata ho wo kabeerah qarar payega'. Imam Sufiyan e souri r.a ke nazdeek huqooqul ebaad me kotahi kabeerah aur huqooqulah me kotahi sagheerah'. Is liye ke Allah ta'ala ke daaman e afu ki wus'at ko dekhte huwe har gunaah chota hi hai. Malik bin maghool r.a ka khayaal hai ke 'ahle bid'at se sarzad hone waale gunaah kabeerah hain. Ibne qayyim r.a ki raay hai ke 'jo umoor ba-zaat e khud mana hon wo kabeerah hain aur jinse is liye mana kiya gaya ho ke wo kisi burayi ka zariyah bante ho wo saghayir hain. Allamah Haleemi r.a aur hamare akabir e deoband me Hazrat Nanotawi r.a aur Shaikhul Hind Moulana Mehmoodul Hasan r.a ki bhi yahi raay hai. Baaz hazraat ne likha hai ke

saghair ka bhi takraar ke saath irtekaab unko kabaair bana deta hai. Aur sayyiduna Hazrat Umar r.a se bada maana kheez fiqrah naqal kiya gaya hai ke 'jis gunaah ke baad nadamat wa isteghfaar ho wo kabeerah nahi aur ba-zaahir mamooli gunaah jis par israar ho wo sagheerah nahi'.

لاکبرۃ مع استغفار ولا صغیرۃ مع اصرار

Ibne qayyim r.a ne 'Madaarijus salikeen' me khoob likha hai ke jo gunaah bande ki nigaah me chota ho wo kabeerah hai aur jo gunaah use bada mehsoos ho aur uske baad apni ghalati ka eahsaas ho wo indallah sagheerah hai.

انما العبد كلما صغرت ذنوبه عنده كبرت عند الله وكلمما كبرت عنده
كبرت عند الله۔

Kabeerah aur sagheerah ki tareef ke silsile me jo ikhtelaaf hai wo mehez tabeer ka ikhtelaaf hai. Warna asal ke eitebaar se unme koie jouhari farq nahi hai. Aur asal yahi hai ke jis gunaah par laanat ki gayi ho, waeed waarid huie ho aur azaab o etaab ki dhamki di gayi ho wo aur unke darjah ke doosre gunaah jinka nusoos me zikr nahi, sabhi kabaair me dakhil hain. Phir choonke kabaair ke irtekaab se na-sirf aakhirat ki pakad, balke duniya me bohot se ahkaam mutalliq hain. Masalan murtakib e kabeerah par faasiq ka itlaaq hota hai aur faasiq ki imamat makrooh hai, faasiq ki gawahi motabar nahi, faasiq ki riwayat muhaddiseen ke nazdeek na qabil e eitebaar, bohot se deeni ahkaam me faasiq ki khabar par eitebaar karna durust nahi hai. Baaz suraton me faasiq ki dawat qabool karna makrooh hai. Aisi majlison me kisi shadeed zaroorat ke baghair shirkat durust nahi jahan umoor e fisq ka irtekaab kiya jaata hai. Aur faasiq ka aisa eahteraam jayaz nahi ke jisse uske fisq o fujoor ko mazeed taqwiyat mile. Yeh aur is tarah ke bohot se masaail hain jo kabeerah ke irtekaab aur fisq se talluq rakhte hain. Isi liye mukhtalif ahle ilm ne "kabair" ke mouzoo par aisi mukhtalif tehreerein likhi hain jin me mutayyan tour par kabeera

gunaahon ko bayan kiya gaya hai. Usool e hadith ki kitabon me maqbool raawiyon ke aousaaf aur kutub e fiqah me motabar gawahon ki sharton ke zail me bhi is mouzoo par behes ki gayai hai.

Inhi tehreeron me ek ahem tehreer Imam Zahabi r.a ki kitaab "Kitaabul Kabair" hai. Imam Zahabi r.a ki yeh kitaab unke aam mouzoo se hat kar khaas islaahi mouzoo par hai. Aur yaqeenan islaah e nafs aur islaah e ummat hi dar asal kitaab o sunnat ki talemaat ka nichood aur deen o shariyat ka itar aur uski rooh hai.

Aam tour par jo loog islaah o tarbiyat ke mouzoo par qalam uthate hain wo bohut kam ratb o yaabis aur mustanad wa ghair mustanad ka farq baaqi rakh paate hain. Lekin is kitaab me jo riwayaat hain wo umooman fanni eitebaar se hasan darjeh se kam ki nahi hain. Zaeef riwayaat bhi aisi li gayi hain jo fazaail me qaabil e qabool hain, aur jin raawiyon ki saqahat par nahi balke quwwat e hafizah par zubaan e tanqeed kholi gayi hai. Baaz aisi ahadith bhi aagayi hain jin ko imam Ibne Qayyim Jouzi r.a ne "mouzoaat" me jagah de rakhi hai, lekin ahle ilm jaante hain ke Ibne Qayyim jouzi r.a ka tashaddud aksar auqaat unko jaada e eitedaal se hita deta hai. Is liye wo bohut kuch qaabil e eitena nahi.

Imam Zahabi r.a ne is kitaab me 70 kabair ko jama kardiya hai aur Qurani ayaat o ahadith ke saath salaf saliheen ke malfozaat aur ja ba ja ibrat kheez wa mouizat aameez waqiyaat o hikayaat bhi zikr kiye hain. Aur eiteqadaat, ibadaat, muamalaat aur akhlaqiyyaat se mutalliq ahem buaraiyon ka isteaab kar liya hai. Apni jamaaiyyat, ifadiyyat wa ahmiyat aur istenaad aue eitebaar ke lihaaz se yeh kitaab yaqeenan is baat ki mustahiq thi ke urdu daan aur urdu khwaan is neemat e uzma aur ghaneemat e kubra se mehroom na rahe aur isko karodon musalmano ke istefade ke liye urdu ka jamah pehnaya jaye.

Hamare azeez aur mohtaram dost Janab Moulana Muhammad Abdul Qawi saheb khateeb e masjid e Akbari, Akbar baagh ko Allah ta'la jaza e khair de ke unhone is taraf tawajjuh farmayi. Pehle khud apni masjid me isko sunaya phir rawan aur salees urdu me iska tarjamah tehreer kiya neez jo behse taweel thi unki talkhees dardi. Lekin iska khayal rakha ke musannif ka mansha poori tarah samne aajaye.

Raaqimul huroof ne musawwade ka qareeb qareeb mukammal mutala kiya hai aur ja-ba-ja asal kitaab se bhi taqabul bhi kiya hai, apne kotaah ilm ke mutabiq durust paya. Mousoof ne qousain me apni taraf se ibaratein badha kar kitaab ki nafaiyyat me izafah karne ke elawah ja-ba-ja riwayaat ka apne zamane aur apne mashare ke halaat par intebaaq karke usko ziyadah ibrat aameez bana diya hai. Allah ta'la unhe jaza e khair ata farmaye.

Faazil mohtaram.... jo ek mumtaaz deeni khanwaadah se talluq rakhte hain aur buland himmati aur aali houslagi, mukhlisanah jad o juhd aur aalimanah fehm o firasat ke saath giraan qadar islahi aur dawati khidmaat anjaam de rahe hain. Aur jinke mawaaiz e jumah aur dawati asfaar se bohot se musalman aur khusoosiyat se noujawano ko bohot nafa pahunch raha hai. Ghaliban yeh pehli taalifi koshish hai. Dua hai ke yeh kitaab "sahar e awaaleen" saabit ho aur iski "shaam e aakhiri" dear aur bohot dear aaye, taake unke qalam ka khursheed ziyadah se ziyadah noor e hidayat bikheer sakein aur ek aalam ke liye darakh-shindagi wa taabaani aur jalwah saamaani ka zariyah bane. (wa ma zaalika alallahi bi azeez)

(Moulana) Khalid Saifullah Rehmani,
Sadar Madarsa Darul Uloom Sabeelus salam,
yekkum zilhijjah/1408

Ibtedayi baat

"Gunaah" khusoosan kabeera gunaah, insaan ki roohani zindagi ke liye 'samme qaatil' hai. Barson ki ta'at se paida shudah noor, miniton ke baaz gunahon se ek lakth zaail hojata hai. Isliye khud Quran e Kareem ne ja-ba-ja ibrat aamooz andaaz me ma'asi ke awaaqib e bad ki jaanib mutawajjeh farmaya hai. Kahi umeed saabiqah ke baaz gunaah aur us par khuda ki jaanib se naazil shudah qahr o ghazab ka tazkirah farmaya gaya hai, to kahi is ummat ko raast khitaab karke tark e maasiyat ki dawat di gayi hai. Isi tarah janaab Nabi e Kareem ﷺ ne bhi mukhtalif andaaz o atwaar se ummat ko gunaahon se bachte rehne ki talqeen farmayi hai.

Ek martabah Aap ﷺ ne Hazrat Ayesha r.a se farmaya tha: "chote chote gunaahon se bachti raho." Isse andaazah kiya jasakta hai ke ta'at ke eahtemaam ke saath saath maasiyat se ijtenaab aur eahteraaz bhi ek momin ke liye kis qadar laazim wa zaroori hai. Isi tarah aslaaf e ummat hamesha apne talamizah aur murideen ko is silsile me bohot takeed farmate rehte the. Aur khud bhi is silsile me ghayat darjah tayaqquz wa bedari se kaam liya karte the.

Gunaahon ka sudoor dar haqeeqat nafs e sarkash ki tehreek wa tahrees ka nateejah hota hai. Isi liye tazkiyah e nafs wa tasfiyah e baatin ko muhaqqiq fuqaha ne deegar faraiz ki tarah farz e aain qarara diya hai. Aur isi waaste hamare buzurgan e deen taleem se faraghat ke baad ulama e aamileen wa soofiyah e kamileen ki sohbat ka iltezaam wa eahtemaam farmate rahe hain.

Lekin is zamane me umooman is ahem masaleh se nadaanistah aur daanistah bhi taghaaful barta jaaraha hai. Bohot se ahle deen to ta'at wa ibadat ki kasrat, nawaafil wa azkaar ki bohtaati hi ko deen ka muntaha wa meraaj samajh baithe hain. Is ke nateeje me munkaraat wa muhlikaat din ba din aam hoti jaarahi hain. Chunarhe muslim maashare me ta'at ke anwaar o barakaat, gunaahon ke ghata toot andhere se maghloob hokar reh gaye hain. Idhar islam dushman taqaton ne aalaat e tabahi wa barbadi mazed e ejaad kardiye hain. Jis ki wajah se noujawaan tabqah bade muhlik baatini wa roohani amraaz ka shikaar ho chuka hai. Is liye nihayat zaroori hai ke ummat ko gunaahon aur unke nuqsanaat se acchi tarah waaqif karaya jaye, taake wo uski shan'at wa khabasat par muttale hon aur uske tark o islaah ki fikr karein.

Chunarhe is unwaan par mutaqaddimeen me se kaie ek ulama ne qalam uthaya hai. Unme se ek maroof o mashoor muhaddis wa mashoor imam "Hazrat Allamah Shamshuddin Muhammad Az zahabi" bhi hain. Jinki kitaab "Kitaabul Kabair" ahle ilm ke nazdeek is unwaan par na sirf yeh ke muassir hai balke mustanad bhi hai. Allamah mousoof ne 70 gunaahon ko kabeerah qarar dekar 100 se zaaid aayaat e quraaniyyah, 600 se zaaid ahadith e nabawiyyah jinme se beshtar sihaah ki hain, neez ibrat naak waaqiyaat o qisas ke zariyeh unki shana'at par kalaam kiya hai.

Is aajiz ne chand saal qabl masjid me iske tarjame ke sunaane ka iltezaam kiya tha. Iske mazameen ki nafaiyyat aur asar andaazi ke madde-nazar khud mujhe bhi khayaal aaya aur baaz ahbaab e khaas ne bhi mutawajjeh kiye ke is kitaab ka urdu tarjamah agar taba hojaye to nafe' aam ka sabab hoga. Janne waale jaante hain ke tarjamah, khusoosan kutub e deeniyyah ke tarjame ka kaam kis

qadar waqt aur diqqat talab hai. Bil khusoos us shaksh ke liye jo kotaah ilm bhi ho. Taaham himmat karke duaon ke sahare is kaam ka aaghaaz kardiya tha. Haq ta'ala ki kareem o raheem zaat ne bi fazlihi iski takmeel bhi karadi jo "70 bade gunaah" ke naam se aap ke haathon me hai.

فالحمد لله الذى بنعمته تتم الصالحات

Aakhir me Hazratul makhdoom Moulana Hakim Muhammad Akhtar saheb madda zilluhu ka shukr guzaar hun ke दौरان e safar e hind is kitaab ke liye ek muqaddimah jo apni zaat me ek mukammal mazmoon hai, az raah e karam tehreer farmaya. Neez Moulana Khalid Saifullah Rehmani ne bhi apni mukhtalif masroofiyaat ke bawajood poori kitaab ko dekha aur asal kitaab aur tarjame ka zimmedarana taqabul farmakar iske liye ek taweel muqaddamah tehreer farmaya. Allah ta'ala unhe behtareen badlah ata farmaye.

Aakhir me haq ta'ala ke huzoor dast ba dua hon ke wo is sayee ko mashkoor wa qabool farmaye aur ham sab ko tamaam gunaahon se bachne ki toufeeq ataa farmaye. Ameen

Muhammad Abdul Qawi

Nazim e idarah Ashraful Uloom,

Akbar bagh, Hyderabad.

Touzeeh ba-mouqah tabe' raabe'

Zear e nazar kitaab ki taba'at aaj se 24 saal qabl amal me aayi thi. Is asnaa me 2 edition aur nikal chuke hain. Ab ki martabah iski isha'at ki zaroorat saamne aayi to ahqar ne mehsoos kiya saabiqah computer kitabat me aghlaat bohut reh gayi hain. Is liye dubarah kitabat ka eahtemaam kiya gaya. Jagah jagah aayaat wa ahadith bhi choot gayi thi ya naaqis reh gayi thi. Is dafah unki takmeel karli gayi. Talkhees to tarjame ke waqt hi ki gayi thi. Qarieen ki sahoolat ke madde nazar saabiqah tashrehaat ko bhi mukhtasar kardiya gaya hai. Neez tarteef me qadre tabdeeli ki gayi hai. Zimni faslon ko mustaqil unwaan de diya gaya hai. Chnad ek jagah tishnagi door karne ke liye "Az zawaajir" se mazeed mawaad lekar shaamil kiya gaya hai. Isi tarah hikayaat se ibaraat taweel horahi thi, unhe number waar aakhir me le liya gaya hai. Is tarah mutarjim ke khayaal me moujoodah nuskhah pehle se behtar hogaya hai. Khuda kare ke endallah wa indannaas maqbool saabit ho.

was salam
Muhammad Abdul Qawi
3 zilhijjah/1433

Musannif ka ta'aruf

Musannif ka naam "Muhammad bin Usman qayimaaz, turkumani, dimashqi aur laqab "Shamshuddin Muhammad" hai. Aap ziyadah tar Imam Zahabi ke naam se mashoor huwe. Wiladat 673 me dimashq me huie. Aap ne tehseel e ilm ke liye mukhtalif elaqon ke lambe lambe safar farmaye aur shaam o misar aur hijaz ke maroof asatizah se ilm e deen haasil kiya. Fanne qira't aur fanne hadith me batour e khaas maharat haasil ki. Uske elawah aap tamaam deeni uloom me khaasi maharat aur kaafi dark rakhte the. Bala ka hafizah tha. Aap ke ilmi kamaalaat ki wajah se aap ke hamsaron ne "imaamul wujood hifzan", "shaikhul jarhi wat tadeel" aur "rajulur rijaal fi kulli sabeel" jaise azeem khitabaat se aap ko sarfaraz farmaya.

Tehseel e ilm ke baad aap ne ba-tareeq e aslaaf apna mehboob tareen mashghalah tasneef o tadrees ko banaya to aap ke ilm o fazal ka charcha aalam e islam me phail gaya, aur khwaahish mandaan e ilm wa talibaan e fazl chahaar simt se aap ke gird jama hone lage. Ek arse tak mutaddad ilmi ohdon par faaiz rahe. 741 hijri me basaarat se mehroomi ki bina par tasneef o taleef ka kaam band karke mukammal tour par tadrees hi me mashghool hogaye, aur aakhir waqt tak taalibaan e ilm wa mutalaashiyaan e haq ki payaas bhujane me munhamik wa masroof rahe.

Bil aakhir 3/ziqayidah, 748 hijri ko is daar e faani se inteqaal farmagaye. (inna lillahi wa inna ilaihi rajioon). Dimashq me baab e sagheer ke qabrastaan me aap ka mazaar e mubarak hai. Aap ne apne baad ilmi warasah aur

roohaani tarakah ke tour par mutaddad azeem o zakheem tasnefaat choodi hain, jo maroof o mutadaawil hain. Inme se "Tareekhul Islam", "Tazkiratul Huffaaz", "As siyarun Nubala", "Meezaanul Eitedaal", "Tajreedul Usool fi Ahadith Ar Rasool" wagairah kaafi maroof hain.

Zear e nazar kitaab aap ki ibtedaayi tasnefaat me se hain, jo apne unwaan aur uski ahmiyat ke eitebaar se awaam wa khawaas sab hi ke liye ek-saan taur par mufeed aur taqarrub ilallah ki raah me muaawin o madadgaar hai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال الله تعالى

إِنْ تَجْتَنِبُوا كِبَارَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلَ كَرِيمًا

(An Nisa:31)

*Agar tum un bade gunaahon se bachte
raho jin se tumhe roka gaya hai, to ham
tumhari choti moti laghzishon ko dar
guzar kardenge aur tumhe izzat ke ghar
me dakhil karenge.*

(Sadaqallahul Azeem)

1. Allah ke saath kisi ko shareek karna

Sab se bada gunaah Allah ta'ala ke saath kisi ko shareek karna hai. Iski 2 qismen hain: Ek Allah ta'ala ki zaat aur ebadat me kisi ko shareek karna, khwaah wo koie cheez ho ya jaanwar ho ya insaan ya malaikah, hatta ke koie wali, nabi ya imamul ambiya ﷺ hi kyun na ho. Kisi ko bhi Allah ta'ala ki ibadat me ya uski zaat me shareek karna haram hai. Sab se bada gunaah aur zulm e azeem hai. Isko shirk e akbar kaha jaata hai. Isi ke baare me Allah ta'ala ka irshaad hai:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

*Be shak Allah ta'ala shirk (karne waalon) ko nahi bakshega.
Aur uske ilawah jis ko chahega baksh dega. Aur jo koie Allah
ke saath shirk kare to usne bohot bada gunaah kiya.*

(An Nisa: 48)

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Be shak shirk bada bhari zulm hai

(Luqman: 13)

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

*Jo shaksh Allah ke saath shirk kare Allah ta'ala ne uspar jannat
ko haram kardiya hai. Aur uska thikana jahannam hai.*

(Maidah: 72)

Inke elawa aur bohot si ayaat hain jo shirk ki sakth mazammat karti aur us jurm ko na-qaabil e maafi qarar deti hai. Bahar hall jis shaksh ne Allah ta'ala ke saath shirk kiya phir haalat e shirk hi me mar gaya to wo qat'i jahanumi hai. Jis tarah ek iman daar halate iman par margaya to wo (agar-che apne gunahon ki wajah se kuch dinon ke liye jahannum mai jasakta hai) magar bil aakhir wo yaqeeni tour par jahannum se nikal kar jannat me dakhil hoga Jahan wo hamesha rahega.

Hadith me hai ke ek din Rasoolullah ﷺ ne sahaba e kiram ﷺ se 3 martaba poocha "kya main tum logon ko sub se bada gunnah batadoon?" Sahaba ﷺ ne arz kiya "zaroor batladijiye ya Rasoolullah!" To Aap ﷺ ne irshaad farmaya "Allah ke saath shirk karna, walidein ki nafarmani karna. Raawi kehte hain ke us waqt Aap ﷺ take lagaye baithe the. Achanak seedhe baith gaye or farmaya "Suno! jhooti baat kehna, jhooti gawahi dena" (Ya'ni ye bhi bohot bada gunaah hai) Phir iski ehmiyat jatane ke liye aap itni dear tak is lafz ko dohrate rahe ke hum ne socha "kaash ke aap sukoot farmate."

Neez aap ﷺ ka irshaad hai ke

7 halaak karne waali cheezon se bacho: 1. Allah ta'ala ke saath kisi ko shareek karna 2. kisi musalmaan ko na haq qatal karna 3. Yateem ka maal khana 4. Sood khana 5. Jung ke maidaan se bhaagna 6. Momin wa paak daaman auraton par tohmat lagana 7. Jaadu karna.

Shirk ki Doosri qism A'maal me riya kaari hai. Chunanche Allah ta'ala ka irshaad hai:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا

To jo koie shaksh apne parwardigaar ki mulaqaat ka khwaahish mand hai, use chahiye ke aamaal e saaliha ka eahtemaam kare.

Aur apne parwardigaar ki ibadat me shirk wa riyakaari na kare.

(Al Kahaf: 110)

Hadith me hai ke Aap ﷺ ne irshaad farmaya:

"Shirk e asghar se bacho". Sahaba e kiraam ﷺ ne arz kiya 'shirk e ashgar kya hai?' to Aap ﷺ ne irshaad farmaya "Riya kaari". Allah jis din bandon ko unke aamaal ka badlah dega to (riya karoon se) farmyega ke un logon ke paas jaoo jinhe dikhane ke liye tum ne aamaal kiye the. Shayad wahan tumhe kuch badla miljaye.

Neez Aap ﷺ ne farmaya: "Allah ta'ala farmata hai ke: jis ne koie aisa amal kiya jis me mere saath kisi aur ko bhi shareek kiya to wo amal mere shareek ke liye hai. Mai usse bari hun." Yaani mera us amal se koie talluq nahi. Na mai usko qabool karunga aur na uspar ajar doonga.

Ek hadith me hai ke bohot se roze daar aise hain ke unke liye bhooke rehne ke elawah aur kuch nahi. Aur bohot se shab-bedaar aise hain ke unke liye jaagne ke elawah aur kuch nahi hai". Yani jab unke aamaal (namaz, roza wagairah) Allah ke liye hain hi nahi to unka kuch sawaab bhi nahi milega. (Aur jab sawaab nahi milega to us roze aur qiyaamul lail se siwaaye bhooke rehne aur jaagne ke kya mila?).

Allah ta'ala ka irshaad hai:

وَقَدْ مَنَّاَ اِلَآ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

Aur unhone jo kuch aamaal kiye the, ham ne unhe (unki riya kaari ki badoulat) be haisiyat ghubaar bana diya.

(Al furqan: 23)

Yaani wo aamaal jo unhone hamare liye nahi kiye, ham ne unka sawaab khatam kardiya. Aur unhe us ghubaar ki tarah be haisiyat kardiya jo suraj ki shia'aon me udta huwa nazar aata hai.

Aap ne baaraha dekha hoga ke band kamre ke andar kisi suraakh se daakhil hone waali dhoop me gard ke kuch zarraat e maheen se udte huwe nazar aate hain. Aur wo is qadar maheen wa be-haisiyat hote hain ke darwaaza khol dijiye to nazar bhi nahi aate, halaanke moujood hote hain. Dar asal unhi zarraat ko هباء مثوا kaha jaata hai. Subhan Allah kis qadar balaghat hai aur kaisi munasabat hai riyakaar ke aamaal ko usse tashbeeh dene me, uske aamaal go ba-zaahir aamaal hain lekin aisa hona bhi koie hona hai jise na tasleem kiya jaye aur na uspar koie sawaab wa qurb murattab ho. Bohot darne ka muqaam hai.

Ek hadith me hai ke ek shaksh ne Aap ﷺ se suwaal kiya ke: "Ya Rasoolallah! najaat kis amal me hai? Aap ﷺ ne irshaad farmaya (najaat isme hai ke) "Tu Allah ko dhoka mat de". Usne kaha: "Allah ko kaise dhoka diya jaata hai?" Aap ﷺ ne farmaya: "Kisi kaam ka tujhe Allah aur uske Rasool ﷺ hukum farmaden aur tu usko kare, magar (Allah ke liye nahi) ghairullah ki khushnoodi ke liye kare to yeh Allah ko dhoka dena hai".

Haasil yeh hai ke aadmi ki najaat ka zariyah sirf uske wo aamaal hain jinhe mehez Allah ki khushnoodi ke liye kiya ho. Waazeh rahe ke Allah ta'ala kisi se dhoka nahi khate aur na koie use dhoka desakta hai. Magar choonke is tarah ke aamaal me bande ki taraf se uski niyyat ke eitebaar se dhoka-dahi paayi gayi, is liye us amal ko "dhoke" se tabeer kiya gaya. (Wallahu aalam)

Phir Aap ﷺ ne irshaad farmaya: "Riya se darta reh, kyun ke wo shirk e asghar hai. Qiyamat ke din saari

makhlook ke saamne riya kaar ko 4 naamon se pukara jayega. Aur kaha jayega Oh riya kaar! Oh ghaddaar! Oh nafarmaan! Oh barbaad! tera amal zaaya hogaya aur tera amal khatam hogaya. Tere liye hamare paas koie sawaab nahi hai. Aye dhoke baaz! ja usi se apna ajar maangle jiske liye tune yeh amal kiya tha.

Baaz buzurgon se mukhlis ki tareef poochi gayi to unhone farmaya ke: "Mukhlis wo hai jo apni nekiyon ko is tarah chupaye jis tarah buraiyon ko chupata hai". Aur baaz buzurgon ne farmaya ke: "Ikhlaas ki ghayat wa inteha yeh hai ke makhlooq ka tareef karna aadmi ko nagawaar hone lage". Fuzail bin ayaaz rehmatullahi alaih farmate hain ke: "logon ke liye kisi amal ka choodna "riya" hai aur logon ke liye kisi amal ka karna "shirk" hai. Aur ikhlaas yeh hai ke Allah tujhe un dono buraiyon se bachaye.

Allah hamari is buri khaslat se hifazat farmaye. (Ameen)

2. Na haq kisi ko qatal karna

Quran e Majeed me hai:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّيًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Aur jo koie jaan boojh kar (na haq) kisi ka qatal kare uska badla jahannam hai. Wo isme hamesha rahega. Aur uspar Allah ka ghazab hai aur uski laanat hai. Aur usne uske liye zabardast azaab tayyaar kar rakha hai.

(An nisa: 93)

Doosri jagah irshaad hai:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

Har zindah dar-goor ki jaane waali se poocha jayega (ke) tu kis jurm ki wajah se qatal ki gayi?

(At toor: 9)

Hadith me aata hai ke ek shaksh ne Rasoolullah ﷺ se poocha: "Ya Rasoolullah! Allah ke nazdeek sab se bada gunaah kaunsa hai? Aap ne irshaad farmaya: "Tera Allah ke saath shirk karna (sab se bada gunaah hai). Halanke tujhe usne paida kiya hai." Us shaksh ne arz kiya: "Uske baad (sab se bada gunaah) kaunsa hai?" Irshaad farmaya: "Tera apni aoulaad ko rozi ke khouf se qatal kardena". Us shaksh ne arz kiya: "Uske baad kaunsa gunaah bada hai?" Farmaya: "Apni padousi ki biwi se zina karna".

Raawi kehte hain ke Aap ki is baat ki tasdeeq me yeh aayat naazil huie:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ

Aur (Rehman ke khaas bande wo hain) jo Allah ke saath kisi aur ko nahi pukaarte, aur na kisi ko na-haq qatal karte hain, aur na zina karte hain.

(Al furqan: 68)

Nabi e Kareem ﷺ ne irshaad farmaya:

"Jab 2 musalmaan apni talwaaron se aapas me bhidte hain to qatil aur maqtool dono jahannum me hain". Sahaba رضي الله عنه ne poocha: "Ya Rasoolullah! qatil ka anjaam jahannam hona samajh me aata hai lekin maqtool kyun jahannum me jayega? Irshaad farmaya: "Is liye ke wo bhi apne saathi ke qatal ka iradah rakhta tha". (yeh aur baat

hai ke uske ghaalib aajane ki wajah se uska mouqah pa na saka ya uska waar rayegan gaya)



Abu Sulaiman rehmatullahi alaih farmate hain ke yeh us waqt hai jabke dono kisi ohde ki talab me, ya adaawat e baahami ki wajah se ya kisi aur dunyawii maqsad se ladrahe hon. Lekin apne jaan ki ya apne maal ki ya apni biwi ki hifazat ke liye lad rahe hon, ya phir baaghiyon se ba-tareeq e shara qitaal kar rahe hon to us waeed me dakhil nahi hain.

Ek hadith me hai ke "Qiyamat ke din sabse pehle khoon ka faisla hoga". Yani qatal ke muqaddamaat hal kiye jayenge. Ek aur hadith me hai ke "Ek momin ka qatal kiya jaana Allah ta'ala ke nazdeek poori duniya ke tabaah hojane se badh kar mazmoom hai".

Ek jagah irshaad hai: Banda apne mazhab ke daaire me us waqt tak rehta hai jab tak usne na-haq khoon nahi kiya (matlab yeh hai ke na-haq khoon use mazhab se khaarij kardeta hai).

Ek aur mouqe par farmaya ke: Jis shaksh ne kisi muaahid (yani jis ghair muslim ke saath aman ka muaahadah hai ko) qatal kardiya to wo jannat ki khushboo bhi nahi soongh sakta, jab ke jannat ki khusboo 40 saal ki masafat se mehsoos hoti hai.

Neez irshaad hai ke jis kisi shaksh ne kisi musalman ke qatl par aadhe lafz se bhi madad ki to wo Allah se is halat me milega ke uski peshani par ائس من رحمة الله (Yani Allah ki rehmat wa inayat se mayoos) likha hua hoga.

Hazrat Muaawiyah  se riwayat hai ke: Aap  ne farmaya: "Tamaam gunaahon ko haq ta'ala se umeed hai ke maaf farmadenge, siwaye uske ke koie aadmi halat e kufr par marjaye, ya usne kisi momin ko amadan qatal kiya ho (yani un 2 gunaahon ki bakshish na hogi). Albatta agar qatl ki had jaari ki gayi ya usne sacchi toubah karli to aur baat hai.

3. Jaado gari

Quran e Kareem me irshaad e rabbani hai:

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

Aur lekin shaitaano ne kufr kiya jo logon ko jaado sikhate hain.

(Al baqrah: 102)

Zaahir hai ke shaitaan e malo'on ki insano ko jaado ki taleem dene se iske ilawah aur kya garz hosakti hai ke wo jaado-gari ke zariyeh unse shirk karwaye.

Doosri jagah Allah ta'ala haroot wa Maroot ka qissah bayan karte huwe irshaad farmate hain:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا يَذْنُ اللَّهُ

Aur wo loog kisi ko us waqt tak sihr (jadoo) nahi sikhate the jab tak ke un se yeh nahi keh dete the ke ham to bas ek aazmayish hai. To tum kafir na banjana aur wo loog unse wo uloom seekhte the jiske zariyeh zougain ke darmiyaan judayi dalwaade. Halaanke wo baghair hukm e khuda wandi ke uske zariyeh kisi ko zarar nahi pahunchasakte.

(Al baqrah: 102)

Aaj kal bohot se gumraah loog jaado gari ke mahool me phase huwe hain. Baaz usko sirf haram samajhte hain. Unhe pata hi nahi hai ke yeh kufr hai. Chunanche koie kimiya-gari me laga huwa hai. Halanke yeh mehez jaado

hai. Koie mardon, auraton ke ma-bain muhabbat ya adaawat daalne me laga huwa hai. Iske elawah aur bhi mukhtalif kaam hain jo aise majhool amaliyyat ke zariyeh kiye jaate hain, jin me se aksar shirk hain.

Jaado-gari ki saza qatl hai. Kyun ke usne is harkat ke zariyeh kufr kiya hai. Ya kufr se qareeb-tar to ho hi gaya. Hadith سبع موبقات (saat halaak karne waali cheezon) me jaado-gari ka bhi zikr hai. Is liye bande ko chahiye ke apne parwardigaar se darta rahe aur aise aamaal me na lage jin me duniya wa aakhirat ka khusraan o nuqsaan hai. Bajalah bin abdah se riwayat hai ke Hazrat Umar رضي الله عنه ne wafaat se ek saal qabl unhe likha tha ke tamam jaadugaron aur jaadu-garniyon ko qatl kar diya jaaye.

Wahab bin munabbah farmate hain ke mai ne baaz kutub e (samawiyyah) me padha hai ke Allah ta'ala farmate hain: "Mai hi khuda hun aur mere elawah koie ibadat ke layiq nahi. Jaadu karne aur karane waale ka mujh se koie talluq nahi".

Hazrat Ali رضي الله عنه se riwayat hai ke Rasoolullah ﷺ ne farmaya ke: "Sharaab ka aadhi, rishta qata karne waala aur sihar ki tasdeeq karne waala yeh teeno shaksh jannat me daakhil nahi honge".

Neez Hazrat Ibne Masood رضي الله عنه se marfooan marwee hai ke: Aap ﷺ ne farmaya riq'ah, tamaaim aur toulah shirk hai".

Tamaaim: tameemah ki jama hai. Aur wo khaas qisam ki doriyan ya dibbiyan hain jinhe jaahil loog nazar e bad (door) hone ke aqeede se apne bacchon ke aur jaanwaron ke gale me daal dete hain. Yeh jahiliyyat ke afaal me se hai. (Is qisam ki cheezon se ba-shart yeh ke wo khilaaf e shara ya mushrikaanah tareeq par ho shifa ka aqeedah rakhna shirk hai). Toulah: Sihar ki ek qisam hai jiske zariyeh zan o

shoo me muhabbat paida ki jaati hai. Zaahir hai ke yeh bhi ek shirk hai kyun ke is par eiteqaad rakhne waala yaqeenan is baat ka qaail hai ke baaz cheezein muqaddaraat e khuda wandi ke khilaaf bhi asar rakhti hai.

Albatta (Abu Sulaiman) Khattabi rehmatullahi alaih farmate hain ke riq'ah yani jhaad phoonk agar aayaat e quraaniyyah ya asmaa e ilahiyyah (ya aur kisi jayaz kalimaat) ke zariyeh ho to yeh jayaz hai. Kyun ke Nabi e Kareem ﷺ Hazraat e hasanain e kiraam ﷺ ko in kalimaat se jhaada karte the:

اعِذْ بِكَلِمَاتِ اللَّهِ التَّامَاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ وَمِنْ كُلِّ عَيْنٍ لَامَةٍ

Is zamane me taweez gandon ke muamale me awaam to hadde eitedaal se bohut door balke zehni tour par ghairullah ke mutasarriif hone ke mushrikanah aqeede se qareeb hain hi. Lekin tajrabah yeh hai ke khawaas me bhi kam loog hudood e sharaiyyah ka eahteraam kar paate hain. Phir baaz loog zuaf e aqeede ke mareez hote hain to agar ek aadh martaba kisi kaam ko in amaliyaat ke zariyeh banta huwa dekh lete hain to sab kuch chood ke isi me lage nazar aate hain. Isi liye apne buzurgon ko khwaah ba-tareeq e jayaz hi kyun na ho is se ijtenaab karte huwe dekha gaya hai. Is masale ko eitedaal ke saath samajhne ke liye hakeemul ummat Moulana Thanwi rehmatullahi alaih ka risalah "At Taqi fi ahkaamir Raqi" ka mutalah nihayat maloomaat afzaan hai.

Hazrat ki tafseel ka khulasa khud Hazrat ke alfaaz me yeh hai ke "Agar sharaait mujtame aur mafaasid murtafe hon to amaliyyaat ke karne me koie haraj nahi. Neez bahisti zewar hissa no 9 me bhi is silsile ke ahkaam ko dekha jasakta hai.

Baaz hazraat ka yeh kaam nihayat mukhlisanah tour par karte hain aur unki niyyat pareshaan haal musalmano ki

ea'anat wa imdaad ki hoti hai. Aise hazraat se bhi adaban guzarish hai ke wo aane waale mareezon ko deen ki paabandi ki sakhtee se takeed karen. Masalan yeh kaha kare ke be-namaz ko koie amal nafa nahi deta. Namaz padhni se padhna karo. Allah ta'ala se gid-gidake maango. Pichli shab me dua kiya karo. Baghair unki marzee ke kuch nahi hota. Waghairah jaise kalimaat se mareezon ke zeheno ko rabbul aalameen ki qudrat e mutlaq ki taraf muntaqil karein.

والتوفيق بيد الله ولا حول ولا قوة الا بالله


4. Namaz na padhna

Irshaad e khudawandi hai:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ
يَلْقَوْنَ غَيًّا

*Phir unke baad aise loog huwe jinhe ne namazein zaaya kardi,
aur khwahishaat ke pairo hogaye. so an-qareeb wo "ghai" me
daale jayenge.*

(Maryam: 59)

Hazrat Ibne Abbas  farmate hain ke: "Namaz zaya karne waale se yaha kulliyatan tark kardena aur na padhna muraad nahi hai. Balke waqt nikal jaane ke baad padhna muraad hai.

Imaamu-t-tabaeen Hazrat Saeed ibnul Musayyib r.a farmate hain: "Matlab yeh hai ke masalan zohar me itni takheer kare ke asar ka waqt hojaye aur asar me itni takheer kare ke maghrib ka waqt hojaye. Isi tarah har namaz ka haal ho. Jis kisi shaks ne is tarah ki aadat banali

to Allah ta'ala ne uske liye "ghai" ka waadah farmaya hai. Aur "ghai" jahannum ki ek nihayat hi gehree aur gandi waadi ka naam hai".

Hazrat Saad ibne Abi waqqaas رضي الله عنه farmate hain ke majne Huzoor ﷺ se 'Surah e Mao'on' ki ayath **الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ** ki tafseer ke baare me poocha ke wo kaun se namazi muraad hain? to Aap ﷺ ne farmaya: "Jo loog namazon ko qaza karke padhein". Unka naam to namazi rakha lekin unke namaz ke saath tahawun aur la parwaahi baratne ki saza me unke liye 'wail' yani shiddat e azaab ki waeed sunayi. Aur baaz logon ne kaha hai ke 'wail' jahannum me ek waadi hai, ke agar usme duniya ke tamaam pahaad daal diye jaaye to uski shiddat e haraarat se ghul jaye. Yeh thikana hai har us shaksh ka jo namaz se be-parwaahi barte aur qaza kare. Ek aur riwayat me haq ta'ala shanuhu ka irshaad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

Aye imaan waalo tumhari aoulaad aur tumhare amwaal tumhe Allah ki yaad se ghafil na kardein. Aur jo koie aisa karenge wahi nuqsan uthayenge.

(Munafiqoon: 9)

Mufasssireen ne farmaya hai ke is aayat me zikrullah se muraad panj waqtah namazein hain. Chunanche jis shaksh ko uske maal ya aoulaad, khareed o furookth ya gharelu kaam ya jayedaad o jageer wagairah ki masroofiyaton ne namaz ko waqt par adaa karne se rooke rakha wo khaasireen (daarain me nuqsan uthane waalon) me se hain. Isi tarah se hadith me bhi hai ke "qiyamat ke din bande se sab se pehle namazon ka hisaab liya jayega. Agar

wo theek nikal gayi to falaah payega aur kamiyaab hojayega. Aur agar wo naaqis reh gayi to bar baad hoga aur nuqsaan uthayega".

Aur Aap ﷺ ne farmaya "Hamare aur kufr ke darmiyaan jo ahad hai wo namaz hai. Jis ne namaz tark ki usne kufr kiya".

Ek aur hadith me hai: "Banda aur kufr ke darmiyaan namaz chodne ka farq hai". Neez Bukhari me hai ke jis ki asar ki namaz fout hogayi uske saare din ke aamaal zaya hogaye.

Aur Aap ﷺ ne farmaya: "Mujhe hukum diya gaya hai ke logon se us waqt tak qitaal karun jab tak ke wo imaan laakar namaz qayim na karle aur zakaat na dene lage. Jab wo aisa karne lagenge to meri taraf se unki jaan aur maal mehfooz hain. (ba-juz haq e islam ke) aur un (ke baqiyah aamaal) ka hisaab Allah ta'ala ke zimme hai".

Hazrat Umar ﷓ se riwayat hai ke ek shaksh ne Rasoolullah ﷺ ki khidmat me haazir hokar arz kiya: "Ya Rasoolullah! Islam me kaun sa amal Allah ke nazdeek ziyadah pasandeedah hai?" Aap ne irshaad farmaya: "Namaz ko uske waqt par adaa karna". Phir Aap ﷺ ne farmaya: "Jis ne namaz chod di wo be-deen hai. Namaz deen ka sutoon hai".

Ek riwayat me hai ke be-namazi Qiyamat ke din is haal me aayega ke uski peshani par 3 satrein likhi hongii:
Pehli satar: Aye Allah ka haq zaaya karne waale!
Doosri satar: Aye Allah ke ghusse ke mustahiq!
Teesri satar: Jis tarah tu ne duniya me Allah ka haq zaaya kiya aaj Allah ki rehmat se mayoos hoja.

Hazrat Ibne Abbas ﷓ farmate hain ke: "Ek shaksh qiyamat ke din Allah ta'ala ke saamne pesh kiya jayega. Allah ta'ala farmayenge usko dozakh me daal do. Wo

poochega: "Ilahi aisa kyun?" Irshaad hoga ke namazein qaza karne ki wajah se.

Riwayat hai ke ek din majlis me Aap ﷺ ne farmaya: "Aye Allah! ham me se kisi ko badbakth aur mehroom na bana". Phir khud hi Aap ﷺ ne sahaba e kiraam se poocha "Tum jaante ho shaqi aur mehroom kaun hai?" Unhone arz kiya: Kaun hai ya rasoolallah? Farmaya: namaz chodne waala.

Abdullah bin shaqeeq tabaee farmate hain ke Rasoolullah ﷺ ke sahaba namaz ke elawah kisi amal ke tark ko kufr nahi samajhte the. Neez Hazrat Ali ؓ se ek aisi aurat ke baare me istefsaar kiya gaya jo namaz nahi padhti thi. To aap ne farmaya ke: jo namaz na padhe wo kafir hai. Hazrat Ibne Masood ؓ farmate hain ke jo shaksh namaz na padhe wo be-deen hai. Hazrat Ibne Abbas ؓ ka irshaad hai ke jis shaksh ne ek namaz bhi jaan boojh kar chodi to wo Allah ta'ala se is haal me milega ke Allah ta'ala us par gussa honge.

Ibne Hazam farmate hain ke shirk ke baad sab se bada gunaaah namaz qaza karna aur momin ko qatal karna hai. Ibrahim e Nakhayi farmate hain ke: jis ne namaz chod-di usne kufr kiya. Aoun bin Abdullah farmate hain ke aadmi se qabr me sab se pehle namazein poochi jaati hai. Agar wo sahih aur पूरी nikal gayi to usko mohlat hai warna kisi amal me uske saath riaayat ka muaamalah na kiya jayega.

Isi tarah ek hadith me hai ke Rasoolullah ﷺ ne farmaya: "Jo shaksh Allah ta'ala se is haalat me mile ke wo namazon ko zaaya karne waala ho, to Allah ta'ala uske deegar aamaal e saaliha wa afa'al e hasanah ki parwaah nahi karega". Yani tark e salaah wo jurm hai ke jiski saza bahar haal milegi. Aur bohot saare deegar aamaal ke hote huwe bhi wo namazon ke hisaab se bach na sakega. Jaisa ke ek doosri hadith me Aap ﷺ ne farmaya ke "Qiyamat ke din

aadmi se sab se pehle namazon ka hisaab hoga. Agar usme nuqs wa kami nikli to khaaib wa khaasir hoga". Jis ka matlab yahi hai ke namazon ka zaaya karne waala sakth giraft wa pakad me hai, chaahe doosri tarah ke hasanaat wa saalihaat ka bohota bada zakheerah legaya ho.

Bacche ko namaz ka kab hukum diya jaaye?

Huzoor e Akram ﷺ ne farmaya: "Bacchon ko namaz ka hukum 7 baras ki umar se dena shuru karo. Phir wo 10 baras ke hojaye to namaz chodne par unki pitayi karo". Yaani kotahi karne aur na padhne par unki halki si pitayi bhi ki jaye. Ulama ne wazahat ki hai ke yeh pitayi jis ka amr farmaya gaya hai sakth na ho balke miswaak se ho ya kisi aur tarah se ho. Bahar haal halki ho. Baaz hazraat to is hadith ki bina par masoomo ki be-tahasha pitayi karte huwe dekhe gaye hain. Aur baaz apne bacchon ki namaz ki koie parwah hi nahi karte.

Imam Abu Sulaiman Khattabi rehmatullahi alaih farmate hain: Yeh hadith is baat par dalalat karti hai ke baccha agar is haal me baaligh ho ke wo namazi nahi hai to uske khatarnaak nataaij bar aamad honge. Ek aur hadith me in hidayaat ke baad Aap ﷺ ne yeh bhi irshaad farmaya hai ke (10 saal ke baad) "Bacchon ke bichone alag kardo". Zaahir yeh hai ke behno aur bhaiyon ko alahidah alahidah sulaya jaaye. Aur baazon ne umoom par mehmoool kiya hai ke bhaiyon ko bhi alag alag sulaya jaaye. Yeh Rasoolullah ﷺ ki ahem hidayaat me se ek hai. Jisme khusoosan hamare zamane ke lihaaz se bohota si akhlaaqi maslihatein poshidah hain jo ahle fehemi se makhfee nahi hai. Lekin is hidayat par acche acche deen daaron ke yaha bhi amal nahi.

Taarik e namaz ki saza ke baare me Hazraat e fuqaha me ikhtelaaf hai. Chunanche Imam e Malik, Imam e Shafai, Imam e Muhammad r.a ka maslak yeh hai ke use gardan

par talwaar maar kar qatl kardiya jaaye. Lekin Imam e Abu Haneefah r.a farmate hai ke qatl nahi kiya jayega. Albatta use qaid kardiya jayega jab tak ke namaz adaa na kare. Phir jab namaz padhle to chod diya jayega.

Phir is saza ki tajweez ke baad isme bhi ikhtelaaf hai ke aaya wo muslim shumaar hoga ya kafir? Chunanche Ibrahim Nakhaee, Ayyub Sakhtiyaani, Abdullah Ibne Mubarak, Ahmad ibne Hambal, Ishaq ibne raahwai rehmatullahi alaihim farmate hain: Hamare aur kufr ke darmiyaan jo farq hai wo namaz ka hai. To jis ne namaz tark kardi usne kufr kiya. Lekin hanafiyyah ke nazdeek uski takfeer sahih nahi hai. Unhone is qisam ki ahadith me kalaam kiya hai. Wo farmate hain ke: Taarik e salaah ki to takfeer nahi ki jaasakti. Albatta usko faasiq o faajir aur gunaah e kabirah ka murtakib kaha jasakta hai.

5. Zakat na dena

Allah ta'ala ka irshaad hai:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ
وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Aur jo loog Allah ke fazl se diye huwe maal me bukh kar rahe hain wo yeh na samjhe ke unke liye behtar hai. Balke wo unke liye bura hi hai. An qareeb wo saaz o samaan jisme unhone bukh kiya hai touq bana kar qiyamat ke din unke gale me daal diya jayega.



Ek aur jagah irshaad e khuda wandi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ
وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ
هَذَا مَا كُنْتُمْ لَا تُفْسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

*Aur jo loog sona chandi jama karte hain magar uski zakaat
adaa nahi karte Aye Nabi! aap unhe dardnaak azaab ki khabar
suna dijiye. Jis din use dozakh ki aag me tapa kar unke
chehron, baazuon aur peethon ko daagha jayega (aur kaha
jayega) apne jama kiye huwe khazane ka maza chako.*

(At Toubah: 35)

Baaz buzurgon ne farmaya ke zakaat na dene waalon ki is saza me sirf chehra, bazoo aur peeth ko makhsoos is liye kiya jayega ke bakheel maal-daar jab mohtaaj ko dekhta hai to sab se pehle uske chere aur peshani par bal pad jaate hain aur wo apne baazoo se earaaz karta hai. Phir jab wo qareeb aata hai to peeth pheer kar chal deta hai. To qiyamat me unhi aazaa ko daagha jaayega, taake wo saza jins e amal ke muwaafiq hojaye. Hadith e paak me hai: "Jahannam me sab se pehle yeh 3 aadmi daakhil honge: 1. Zaalim hukumraan, 2. Wo shaksh jis ne apne maal se Allah ka haq (zakat) nahi nikala, 3. Mutakabbir faqeer.

Hazrat Abu Hurairah  farmate hain ke Rasoolullah  ne farmaya: "Jis shaksh ko Allah ta'ala ne maal diya aur usne uski zakaat nahi adaa ki to qiyamat ke din wo maal ek zabardast azdaha bana diya jayega. Uske 2 jabde honge.

Aur wo qiyamat ke din apne maalik ko 2 jabdon ke darmiyaan dabalega aur kahega: "Mai hi tera maal hun aur mai hi tera khazana hun".

Doosri hadith me hai ke Aap ﷺ ne irshaad farmaya: "5 (aamaal) ke 5 (badle) hain". Logon ne poocha: Ya Rasoolullah ﷺ wo kaun se 5 aamaal hain? Aap ﷺ ne farmaya: "Jo qoum ahad toodne lagegi to Allah un par unke dushman ko musallat kardega. Jab loog Quran ke khilaaf faisle karenge to Allah ta'ala unpar ghurbat aur iflaas naazil kardega. Aur jab logon ke darmiyaan badkaari aam hojayegi to Allah ta'ala mout ki kasrat ko phailadega. Aur jab naap tool me kami karne lagenge to Allah ta'ala khuskh saali me muhtala kardega. Aur agar zakaat dena chod denge to unse barish rook li jayegi".

6. Ramazan ke roze na rakhna

Irshaad e Khudawandi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
 أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَسَفَ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ
 وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ
 وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Aye Imaan waalo! tum par roze farz kiye gaye hain jis tarah tum se qabl ummaton par farz kiye gaye the, taake tum sab saahib e taqwah ban sako. Chand din ki baat hai. Phir bhi tum

me se jo koie mareez ho ya safar me ho (to use is baat ki ijazat hai ke) wo baad me unko qaza karle.

(Al baqrah: 183-184)

Shaihain me hai ke Aap ﷺ ne farmaya: "Islam ki buniyaad 5 cheezon par hai. 1. Allah ke ek hone aur Hazrat Muhammad ﷺ ko Rasoolullah hone ki gawahi dena, 2. Namaz padhna, 3. Roza rakhna, 4. Zakat dena, 5. Haj karna.

Ek hadith me hai ke "Jis shaksh ne ramazanul mubarak me bila uzar (sharaee) roza tood diya (ya nahi rakha) to agar wo uske ewaz zindagi bhar roza rakhe tab bhi uski talaafi nahi hosakti."

Hazrat Ibne Abbas ؓ se riwayat hai ke Aap ﷺ ne farmaya: "Islam ki asal aur uski mazboot kadi 3 cheezein hai. Kalimah e shahadat, Namaz aur Ramazan ke roze. Is liye jo koie shaksh unhe tark kardega to wo kafir hojayege.

7. Qudrat ke bawajood haj na karna

Allah paak ka farmaan hai:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

Aur logon par Allah ke liye baitullah ka haj farz hai, jo us tak pahunchne ki qudrat rakhte hon.

(Aal e Imran: 197)

Nabi e Kareem ﷺ ne farmaya: "Jo shaksh itne samaan e safar aur sawaari ka malik hojaye ke 'Makkah Mukarrama' tak pahunch kar haj kar sake phir bhi wo haj na kare to Allah ko uski koie parwaah nahi hai ke wo yahoodi hokar mare ya nasraani hokar".

Hazrat Umar رضي الله عنه farmaya karte the: Mera iradah ho raha hai ke mai kuch logon ko musalmano ki bastiyon me yeh kaam dekar bhejun ke wo un logon ko talash karke giraftaar karle jo bawajood isteta'at ke haj nahi kar rahe hain. Phir unki maskein kaswaden kyun ke wo musalmaan nahi hain. Hazrat Seed ibne Jubair رضي الله عنه farmate hain ke mera ek maal-daar padosi jo haj karne ke qaabil tha, baghair haj kiye mar gaya to mai ne uski namaz nahi padhi. aaj bhi Allah ke bohot se bande is azeem fareeze ki taraf se ghaflat me pade huwe hain. Halanke Allah ta'ala ne unko is neemat e uzma ke husool ke qaabil banaya hai. Mukhtalif qisam ke bahane wa heele nikaal rakhe hain. Halanke is qadar shadeed tareen waeedein na bhi hoti tab bhi mehez is baargaah e azmat o jalaal me haaziri ki sa'adat itni oonchi hai ke aadmi iske liye be-chain wa muztarib rahe. Ahle isteta'at ko is jaanib fouran tawajjuh karna aur takmeel e fareeze ki saee me lag jaana chahiye. Allah paak ham sab ko apne waadon aur waeedon ka aisa yaqeen naseeb farmaye jaisa ke muqaddas jamaat e sahaba ko mila tha. Ameen

8. Walidein ki nafarmani

Allah ta'ala ka irshaad hai:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيَانِي صَغِيرًا

Aur aap ke parwardigaar ne faisalh kiya hai ke tum loog sirf Allah ki ibadat karo aur walidein ke saath behtaren sulook karo Agar unme se koie ek ya dono budhape ki umar ko pahunch jaaye to tum unhe 'uff' na kaho na un se jhidko. Un se naram guftagu karo aur apne bazuon ko aajizi ke saath unke liye jhukado. Aur yun kaho Aye hamare rab! unpar rehem farma jaise unhone bachpan me (mujh par rehem karte huwe) meri nigh-daasth aur tarbiyat ki.

(Bani israeel: 24)

Musannif[ؒ] farmate hain: Yeh ajeeb baat hai ke bachpan me jab tumhari zaat se unhe taklee pahunchti thi to wo nihayat shouq se jhelte huwe tumahre liye daraazi e umar ki dua karte the. Bar khilaaf iske ab budhape ki wajah se jab tumhe unse koie takleef pahunchti hai to tum naak, bhou chadhate huwe aarzoo karte ho ke yeh buddhe marjate to accha hota.

Ek aur jagah irshaad hai:

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Mera shukr karo aur apne waalidein ka bhi (kyun ke tum sab ko) meri hi taraf loutna hai.

(Luqman: 14)

Allah aap par rehmat naazil farmaye, dekhiye to sahih Allah ta'ala ne kis tarah walidein ki shukr guzaari ko apne shukr ke saath bayan farmaya hai.

Hazrat Ibne Abbas ؓ farmate hain ke "Quran e Kareem me 3 baatein 3 baaton ke saath is tarah mili huie naazil huie ke unme se ek doosre ke baghair na-qaabil e qabool hai. Wo 3 baatein yeh hain:

(١) اطيع الله واطيع الرسول

(۲) واقیموا الصلوۃ واتوا الزکوۃ
(۳) ان الشکر لی ولو الدیك

Chunanche agar koie Allah ta'ala ki to ita'at kare magar Nabi e Kareem ﷺ ka kehna na maane, isi tarah namaz to padhe magar zakaat adaa na kare aur Allah ka shukr to adaa kare magar walidein ki na-shukri kare to wo aamaal bhi qabool na honge. Isi liye Rasoolullah ﷺ ka irshaad hai ke "Allah ki khushi walidein ki khushi me hai aur Allah ki naraazgi walidein ki naraazgi me hai".


Hazrat Ibne Umar ؓ se riwayat hai ke ek shaksh baar-gaah e risaalat me haazir hua ke Aap ﷺ se jihad me shirkat ki ijazat haasil kare. Aap ﷺ ne usse pucha ke "Kya tumhare walidein ba-hayaat hain?" Usne arz kiya "Han ba-hayat hai. Aap ﷺ ne farmaya: "Jao unki khidmat aur dekh bhaal me hi jihad karo". Mumkin hai ke us waqt jihad me chalne ki koie khaas zaroorat na ho aur doosri taraf unke walidein ki dekh bhaal wa nigh-daast ke liye koie aur na ho. Aam halaat me walidein ki khidmat sab se badi ibadat wa neki hai.



Ek hadith me hai ke Aap ﷺ ne sahaba ؓ se poocha: "Kya mai tum logon ko sab se bada gunaah bataon?" Phir khud hi irshaad farmaya: "Allah ta'ala ke saath shirk karna aur walidein ki nafarmani wa haq talafi karna". Isme ghour karne ki baat yeh hai ke walidein ki nafarmani ko shirk ke saath milakar bayan kiya gaya hai, jisse us gunaah ki qabahat ka andaaza kiya jasakta hai.



Ek hadith me hai ke Aap ﷺ ne farmaya "Walidein ka nafarmaan, Eahsaan jatlaane waala aur sharaab ka aadhi ye loog jannat me na jayenge". Neez Aap ﷺ ka irshaad hai: "Walidein ki haq talafi karne waale par Allah ki laanat hai". Aur yeh ke "Ma baap ko gaali dene waale par Allah ki laanat hai".

Ek hadith me hai ke Allah ta'ala tamam gunaahon ki saza ko aksar qiyamat tak muakkhar farmate hain siwaye walidein ki nafarmani ki saza ke, ke uske liye jaldi farmate hain. Yani walidein ke nafarmaan ko duniya hi me apne kiye ka nateejah dekh lena padta hai. (albatta usne maafi talafi karli to Allah ta'ala zaroor maaf farmayenge) Jaisa ke surah e Bani Israeel ki is ayath se maloom hota hai:




"Tumhara rab tumhare dilon ki kaifiyat ko khoob jaanta hai, agar tum sach me neik hogaye to wo aajizi ke saath gid gidane waale ke haq me badi bakhsah ne waali zaat hai."


Hazrat Ka'b ahbaar  farmate hain ke jo shaksh walidein ki nafarmani karta hai Allah ta'ala uski umar ko ghata dete hain taake jald se jald uski saza di jaye. Aur jo shaksh walidein ka farma-bardaar hota hai to wo uski umar ko badha dete hain, taake wo ziyadah se ziyadah khair o bhalayi ke kaam karsake.

Walidein ke sulook me yeh bhi dakhil hai ke agar wo mohtaaj hain to unki haajat baraari kare. Chunanche Rasoolullah  ke paas ek shaksh aaya aur usne shikayat ki ke uska baap uske maal me man-maani aur tasarruf karna chahata hai. Aap  ne farmaya: "Tu aur tera maal tere baap ka hai".

Hazrat Ibne Abbas  se kisi ne poocha ke "Surah e A'raaf" me jo "Ashaab e A'raaf" ka tazkirah hai uski haqeeqat kya hai? Aap  ne farmaya: "Jahan tak "A'raaf ka talluq hai wo jahannum ke darmiyaan ek pahaad ka naam hai. Us par darakth, nehrein aur phal waghairah hain. Rehgaye ashaab e a'raaf to yeh wo loog honge jo walidein ki marzi ke khilaaf jihad me gaye aur Allah ke raaste me khoob qitaal kiya. Unka 'Allah ke raaste me jihad' unhe jahannum me dakhil hone na dega aur 'walidein ki naraazgi' jannat me jaane nahi degi. Lihaza wo jannat o

jahanam ke darmiyaan me tehre rahenge, yahan tak ke Allah ta'ala unke baare me koie faislah farmade.

Hazrat Umar  ne ek shaksh ko dekha ke wo apni waalidah ko gardan par uthaye huwe Kabatullah ka tawaaf kar raha hai. Us shaksh ne Hazrat Umar  se poocha: "kya mai apne waalidah ki khidmaton ka haq adaa kar raha hun?" Aap  ne farmaya: "Nahi! ek hissa bhi nahi adaa kar raha hai. Albatta tu accha sulook zaroor kar raha hai. Allah ta'ala tujhe is thode ka sawaab bhi inshallah bohot denge".

Rasoolullah  ne farmaya: 4 shakshon ke baare me Allah ta'ala ka waadah hai ke na unhe jannat me dakhil karega aur na apni neematon ka maza chakne dega. 1. Bohot sharaab peene waala, 2. soodh khane waala, 3. Yateem ka maal khane waala aur 4. Walidein ki nafarmani karne waala. Albatta wo toubah karle to alag baat hai.

Ek hadith me hai ke: "Jannat maa ke qadmon ke neeche hai". Ek hadith me hai ke: "Baap jannat ka darwazah hai". Chahe to uski hifazat kare ya zaaya karde.

Ek hadith me hai ke: "3 duayein baghair kisi shak ke maqbool hain: 1. Mazloom ki dua, 2. Musafir ki dua aur 3. Walidein ki dua aoulaad ke liye".

Wahab bin munabbah rehmatullahi alaih farmate hain ke: Allah ta'ala ne Hazrat Musa a.s par wahi bheji ke: Aye Musa! Apne walidein ki touqeer aur ezzat o eahteraam kijiye. Kyun ke jo shaksh apne walidein ki izzat o eahteraam karta hai to mai uski umar lambi karta hun aur use aisi aoulaad deta hun jo uski izzat karti hai. Aur jo shaksh apne walidein ki nafarmani karta hai mai uski umar kam karta hun aur use aisi aoulaad deta hun jo uski nafarmani karti hai.

Abu bakr ibne abi maryam farmate hain ke: Mai ne touraat me padha hai ke jo apni walidein ko maare use

qatal kardena chahiye. Wahab bin munabbah farmate hain: Mai ne taurat me dekha hai ke jo walidein par haath uthaye usko rajam kardiya jaye.

Ek shaksh ne Rasoolullah ﷺ se aakar poocha ke mai ne 5 waqt ki namaz padhli aur ramazan ke roze rakh liye aur zakaat adaa karli aur baitullah shareef ka haj karliya hai to ab mere baare me aap kya farmayenge? To Aap ﷺ ne farmaya: "Jo shaksh in aamaal ko karle wo nabiyon, siddiqon, shuhada aur saliheen ke saath hoga, ba-shart yeh ke walidein ka nafarmaan na ho".

Rasoolullah ﷺ ka irshaad hai ke "Mai ne meraaj me ek qoum ko dekha ke wo cheron ke bal jahannum ki aag me tange huwe the. Mai ne jibraeel a.s se poocha ke yeh kaun loog hain? Unhone farmaya yeh wo loog hain jo duniya me apne waalidein ko bura bhala kehte the".

9. Rishtedaaron se bad sulooki karna

Allah ta'ala ka irshaad hai:

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

Aur Allah se daro jis ka waasta dekar tum ek doosre ke huqooq talab karte ho aur rishte daari se daro.

(An nisa: 1)

Doosri jagah irshaad hai:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّ أَبْصَارَهُمْ

Phir tum se bhi khadsha hai ke agar tum mulk me Hakim

banjao to zameen me fasaad machane lago aur rsihte qata karne lago. Yahi wo loog hain jin par Allah ne laanat farmadi phir unhe goonga, behra aur andha banadiya.

(Surah e Muhammad: 22-23)

Nabi e Kareem ﷺ ne farmaya: "Rishte daaron se qata talluq karne waala jannat me dakhil nahi hoga". (Yani baghair us gunaah ki saza bhugte. Warna har saahib e iman bil aakhir jannat me zaroor jayega. Inshallahu ta'ala)

Ek hadith me waarid hua hai ke jo shaksh apne ghareeb aur haajat-mand rishte daaron ki dekh bhaal nahi karta, na unke saath husne sulook karta hai aur sadqah wa khairaat bhi unhe chod kar doosron par karta hai, to Allah ta'ala na uske sadqah wa khairaat ko qabool karenge, na qiyamat ke din uski taraf nazar e enayat se dekhenge.






Aur agar koie be-charah khud hi ghareeb o khasta haal ho to use chahiye ke kam az kam wo apne un rishte-daaron ke halaat maloom karne aur mulaqaatein karne ke zariyeh unke huqooq adaa kare, jaisa ke khud Huzoor ﷺ ka irshaad hai: "Sila rehmi karo chahe wo salam hi ke zariyeh kyun na ho".

Neez Aap ﷺ ka irshaad hai ke: "Jo shaksh Allah par aur aakhirat ke din par iman rakhta hai us par laazim hai ke apne rishte daaron se sila rehmi kare".

Neez hadith e shareef me hai ke: "Eahsaan ke badle eahsaan kardena hi sila rehmi nahi hai, balke asal sila rehmi yeh hai ke aadmi uske saath bhi sila rehmi kare jis ne uske saath talluqaat tode hain".

Isi tarah Aap ﷺ ka irshaad hai ke: "Allah ta'ala ne farmaya: "Mai Rehman hun, Yeh 'rehem' rishtedari hai. Jisne use jode rakkha mai use jode rakkhunga aur jo usko tode mai use apne se tood dunga". Yani alahidah kardunga.

Hazrat Ali ibne Hussain r.a ne apne bete ko wasiyyat farmayi thi ke: "Bete qata rehmi karne waale ke saath mat rehna, kyun ke mai ne aise shaksh par Allah ki kitaab me 3 jaghon par laanat paayi hai".

Ek martabah Hazrat Abu Hurairah  hadith bayan karne baithe to pehle yun irshaad farmaya: "Is majme me jo loog rishta qata karne waale hai wo uth jaye. Us eaylaan ke bad poore majme me se sirf ek noujawaan utha aur chaldiya. Wo kuch barson se apni phoopi se qata talluq kiye huwe tha. Seedhe unke paas pahuncha aur maafi ke zariyeh maamilah saaf karliya. Uski phoopi ne usko maaf kardiya aur az raah e tadjub daryaaft kiya ke achanak yeh tabdeeli tere andar kaise aagayi? Usne Hazrat Abu Hurairah  ke is eaylaan ka zikr kiya tab uski phoopi ne usse kaha ke unse is eaylaan ki wajah daryaaft karo. Yeh noujawan dubara unki majlis me haazir hua aur apni maafi ka poora qissa sunakar arz kiya hazrat aakhir aisa shaksh aap ki majlis me kyun na baithe? Hazrat Abu Hurairah  ne farmaya mai ne Rasooullah  se suna hai Aap  farmate the Allah ki rehmat aisi qoum par naazil nahi hoti jisme koie rishta qata karne waala ho.

10. Badkaari

Irshaad e khudawandi hai:

وَلَا تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Aur zina ke qareeb bhi mat jao, be-shak wo badi be- hayayi hai

(Bani israil: 32)

Doosri jagah farmaan e baari ta'ala hai:

الزَّانِيَةُ وَالزَّانِيَ فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ
بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشِهْدُ
عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

Zaaniyah aur zaani dono me se har ek ko 100 kode maaro, aur Allah ke deen ke maamale me agar tum Allah par aur aakhirat par iman rakhte ho to unke saath kisi tarah ki narmi nahi baratni chahiye. Aur unke us saza ko momineen ki ek jamaat mulahaza kare.

(An Noor: 2)

Fuqaha e kiraam r.a farmate hai ke zaaniyah aur zaani ki yeh duniyawi saza hai, ba-shart yeh ke wo ghair shadi shuda ho. Aur agar shadi shuda ho to phir unki saza yeh hai ke unhe nisf jism tak gade me khada karke sangsaar kiya jaata hai. Un logon ki yeh saza isi tarah sunnat se saabit hai. Chunanche irshaad hai ke agar duniya me unhe yeh saza nahi mili to phir aakhirat me aag ke angaaron se azaab diya jayega.

Jaisa ke zaboar me bhi aaya hai ke zina karne waale qiyamat ke din apne sharam gaahon ke bal latke huwe honge. Aur unhe lohe ki salaakhon se maara jayega. Aur jab shiddat e takleef se faryaad karenge to jahannam ka daarogha kahega: "ye awaaz kaha se aarahi hai? Halanke duniya me to tu hasta tha, khush hota badmasti karta tha, na Allah se darta tha, na sharmaata tha.

Ek hadith me hai ke jab aadmi zina karta hai ya sharaab peeta hai to Allah ta'ala uske dil se iman ko is tarah nikaal lete hai jis tarah aadmi apne jism se kurta utaar leta hai.

Ek aur hadith me hai ke Aap ﷺ ne farmaya 3 aadmiyon

se Allah ta'ala qiyamat ke din na kalaam farmayenge aur na gunaahon se unka tazkiyah farmayenge. 1. Boodha zina kaar, 2. Jhoota baadshah aur 3. Mutakabbir mohtaaj.

Hazrat Ibne Masood ؓ farmate hain ke Mai ne Rasoolullah ﷺ se arz kiya ke ya Rasoolallah! Allah ta'ala ke nazdeek sab se bada gunaah kaunsa hai? Aap ﷺ ne irshaad farmaya Allah ki zaat me kisi ko shareek karna, haalanke wo tumhara khaaliq hai. Mai ne kaha yeh to bohot hi zabardast gunaah hai. Uske baad kaun sa gunaah hai? Irshaad farmaya: Rozi ke dar se aoulaad ko qatal kardaalna, Mai ne poocha iske baad? Aap ﷺ ne farmaya: Padosi ki biwi se zina karna. Phir Aap ﷺ ke is qoul ki tasdeeq me yeh ayaat naazil huie:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ
يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Aur wo loog jo Allah ke saath kisi aur ko nahi pukaarte aur na na-haq qitaal karte hai aur na zina karte hain, aur jo koie aisa kare to wahi mustahiq e saza tehrega. Iske liye qiyamat me dugna azab hoga. Aur usme wo sada khaar hokar pada rahega Siwaye uske jo toubah karle.

(Furqan: 68-69)

Huzoor ﷺ ke khwaab waali riwayat me hai ke Aap ﷺ ne farmaya phir Ham Nabi e kareem ﷺ jibraeel aur mekaail aage chale to dekha ke ek muqaam tannoor ki tarah hai. Nichla hissa kushadah aur oopari hissa nihayat tang hai. Isme cheekh o pukaar horahi hai. Ham ne us ke andar dekha to usme bohot saare nange mard aur auratein thi. Unke neechhe ki jaanib se aag ki lipatein nikal rahi thi

aur wo us aag ki sakhti ki wajah se cheekhein maar rahe the. Main ne poocha Jibraeel yeh kaun loog hain? Unhone batlaya ke yeh zinakaar mard aur zina kaar auratein hain. Qiyamat tak unke saath yahi sulook rahega.

Quran e Majeed ki ayath "Laha sab'atu abwaab" "jahannam ke 7 darwaaze hain" ki tafseer me Hazrat Atta r.a farmaya hai ke un darwaazon me sab se ziyadah gham naak, dardnaak nihayat hi garam wa badboo daar darwah aise zina kaaron ke dakhile ke liye hoga jinho ne jaan boojh kar Zina kiya ho.

Aur Makhool dimashqi r.a farmate hain ke jahannami jahannam me ek nihayat hi muta'ffin badboo mehsoos karenge to kahenge ke, Kitni gandi badboo hai, ham ne to aisi gandi boo kabhi nahi soonghi. Unhe batlaya jayega ke yeh zina kaaron ke sharm gaahon se nikli huie badboo hai.

Rasoolullah ﷺ ka irshaad hai: "Aye musalmano! zina se bacho. Kyun ke usme 6 tarah ki buraiyan hain, 3 duniya me aur 3 marne ke baad. Duniya ke nataaij yeh hai: 1. Uske chere ki wajaahat ka khatam hojana, 2. Umar ka kam hojana, 3. Daaimi faqr o faaqah me muftala hojana. Aur aakhirat ke 3 nataaij yeh hain: 1. Allah ta'ala ka gussa, 2. Hisaab ki sakhti aur 3. Dozakh ka azaab.

11. Khilaaf e fitrat shahwat raani

Quran e Majeed me Allah ta'ala ne Sayyiduna Loot Alaihis salam ki qoum ka qissa bayan karne ke baad ke un logon ne Apni zaroorat e shahwaani ki takmeel ke liye fitri aur insaani tareeqah ko chood kar yeh battareen o haya sooz harkat shuru kar rakkhi thi ke nou-umar ladkon ko bajaye biwiyon ke istemaal karte the. Zaahir hai ke yeh mazmoom harkat na sirf yeh ke be-hayayi hai balke

insaaniyat wa aadmiyyat, hatta ke haiwaniyat se bhi giri huwi harkat hai. Is liye Allah ta'ala ne unhe uski battareen saza di. Farmaya ke:

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ
مَنْضُودٍ مُسَوَّمَةٍ عِنْدَ رَبِّكَ وَمَاهِيٍ مِنَ الظَّالِمِينَ يَبْعِدُ

Phir jab hamara hukum pahuncha to ham ne unki basti ke nichle hisse ko oopar aur oopar waale hisse ko neeche teh o baala kar diya. Aur ham ne un par pukhta eent ke aise patthar barsaye jo waazeh tour par batla rahe the ke yeh duniya ke patthar nahi hain (balke uske makhsoos khazane se aarahe the). (Aur yeh mukhatabeen e quran! sun rakho ke yeh wo battareen jurm hai ke agar tum me se koie is kaam ka irtekaab kare to uski saza) zulum karne waalon se kuch door nahi.

(Hood: 82-83)

Rasoolullah ﷺ ka irshaad e giraami hai ke tumhare baare me sab se ziyadah khouf mujhe jis cheez ka hai wo yeh hai ke kahi qoum e loot ka amal tum me na shuru hojaye. (Uske baad aap ﷺ ne) 3 martabah aise shaks par laanat farmayi.

Neez Aap ﷺ ka irshaad hai: "Tumhe agar maloom hojaye ke kisi ne qoum e loot ka amal kiya hai to fa'ail aur mafool dono ko qatal kardaalo.

Hazrat Ibne Abbas ؓ aise logon ke baare me farmate hain ke basti ki kisi oonchi imarat par lejakar wahan se unhe neeche giradiya jaaye. Aur unpar oopar se patthar pheke jaaye. Jis tarah Allah ta'ala ne qoum e loot ke saath kiya hai.

Musalmano ka is baat par ijma hai ke lawaatat un bade gunaaahon me se hai jinhe Allah ta'ala ne sarahatan haram qarar diya hai. Irshaad e khudawandi hai:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

Kya tum ladkon ke paas (shahwat ke saath) aate ho aur tumhare parwardigaar ne jo tumhare khaatir se jode banaye hain unhe chood dete ho (un se faaidah nahi uthate) haqeeqat yeh hai ke tum loog had se tajaawuz karne waale ho (halal o haram me farq nahi karte).

(Shu'ara: 165-166)

Doosri jagah Allah ta'ala apne Nabi Hazrat Loot alaihis salam ka zikr karte huwe irshaad farmate hain:

وَمَجْنَانُهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ

فَاسِقِينَ

Aur ham ne unhe (Hazrat loot alaihis salam ko) us basti se najaat de di jo khabaaais ke murtakib the. Be-shak wo badi buri aur na farmaan qoum thi.

(Ambiya: 74)

Unki basti ka naam samood tha. Aur uske rehne waale nihayat gandi harkat ke aadhi the, ke wo apne shahwaani zaroorat, jinsi khwaahish ki takmeel ke liye kam umar ladkon ki dubur ko istemaal karte the.

Ek hadith me hai ke auraton ka aapas me bila hijaab milna zina hi hai. Ek hadith me hai ke Rasoolullah ﷺ ne farmaya: 4 Aadmi aise hain jinki subah hi allah ke gusse me hoti hai aur shaam bhi Allah ki naraazgi me hoti hai.



1. Wo mard jo auraton ki mushabahat ikhtiyaar kare (libaas, waza qata me)
2. Wo auratein jo mardon ki mushabahat ikhtiyaar kare.

(Libaas o waza qata me)

3. Wo aadmi jo jaanwar se sohbat kare,

4. Wo mard jo mardon se sohbat kare.

Baaz riwayaat me hai ke jab mard; mard se (bila hijaab) milta hai to Arsh khuda ke khouf se kaapne lagta hai. Aasmaan qareeb hota hai ke zameen par girpade, ke farishte atraaf se aakar use thaam lete hain aur surah e ikhlaas ka wird shuru kardete hain. Yeh kaifiyat us waqt tak rehti hai jab tak Allah ka qahar o ghazab door na hojaye.






Hazrat Ibne Abbas  farmate hain ke Lawatat karne waala agar baghair toubah kare margaya to qabar me khinzeer ki shakal me badal diya jaata hai. Huzoor e Akram  ka irshaad hai Jo shaksh kisi mard se ya apni biwi ki dubur me sohbat kare haq ta'ala qiyamat ke din uski taraf dekhenge bhi nahi.

Maloom hona chahiye ke auraton aur mardon ki taraf shahwat ki nazar se dekhna zina ke hukum me hai. Jaisa ke khud hadith me hai: Aankh ka zina na-mahram ki taraf dekhna, haath ka zina usko choona, paaire ka zina uski taraf chalna, zubaan ka zina usse baat karna, kaan ka zina na-mahram ki baatein sunnah hai. Nafs tamannaye karta hai. Sharam-gaah unki tasdeeq ya takzeeb karti hai. Isi wajah se ahlullah ne na-mahramon aur amradon se baat karne aur unke saath baithne se bachne me bohot hi mubalagah farmaya hai.

Chunanche Hasan bin zakwaan rehmatullahi alaih farmate hain: Maal daaron ke bacchon ke saath baithne se bacho. Kyun ke unki suratein kuwari ladkiyon ke maanind hoti hain. Wo auraton se ziyadah fitne ka samaan hai. Baaz ulama ne tanhayi me amradon ke saath rehne ko haram qarar diya hai. Sufyan e sauri r.a ek ghusul khaane me daakhil huwe, wahan ek chote se khoobsurat bacche ko

dekha to farmaya: Is bacche ko fauran yaha se lejao. Kyun ke mai aurat ke saath ek shaitaan ko dekhta hun aur un khoobsurat ladkon par 10 se ziyadah shayateen nazar aate hain.

Hadith e paak me hai ke nigaah iblees ki teeron me se ek zeher me bujha huwa teer hai jisne uski hifazat ki usko Allah ta'ala ibadat ka ek khaas maza ataa farmadete hain jisko wo qiyamat tak apne dil me mehsoos karta hai.

Hazrat Khalid bin waleed  ne siddiq e akbar  ke zamana e khilafat me unhe ek khat likha ke idhar baaz ilaqon me aise loog hain jo dubur (paikhane ke muqaam me) sohbat karte hain (unhe kya kiya jaye?). Hazrat Abu Bakar  ne sahaba e kiraam ko jama karke mashwarah kiya ke is harkat ki saza kya honi chahiye? Bil ittefaaq uski saza yeh tey paayi ke aag me bhun diya jaaye. Chunanche Hazrat Siddeeq e akbar  ne Khalid bin waleed  ko yahi hukum likh bheja aur unhone yahi saza jaari ki.

(Maloom hona chahiye ke) Biwiyon ke peeche ke muqaam me sohbat karna bhi lawatut hi me dakhil hai. Kyun ke Allah ta'ala ne use haram qarar diya hai. Aur Quran e Majeed me yeh jo ayat hai:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

Tumhari auratein tumhari khetiyan hain to aao tum apni khetiyon me jis tarah chaaho.

(Al Baqrah: 223)

Is me lafz 'jis tarah chaaho' ke yeh maana nahi hai ke dubur me bhi sohbat kar sakte hain. Balke matlab yeh hai ke chahe saamne se milo ya peeche se sohbat to us muqaam e waahid hi me karni padegi jo Allah ta'ala ne us garz ke liye muqarrar farmaya hai. Chunanche khud ayat e kareemah me lafz e 'hars' (kheti) bhi us jaanib isharah

karta hai ke sohbat farj hi me honi chahiye. Kyun ke (aoulaad ki paidayish usi surat me hosakti hai) Uske elawah aqalan bhi dubur me sohbat karna nihayat makrooh aur khabees kaam hai. Hadith me hai ke aurat ke dubur me, isi tarah haayizah se sohbat karne se bacho.

Ek hadith me hai ke Aap ﷺ ne farmaya jo shaksh biwi ki dubur me ya haalat e haiz me sohbat kare wo maloon hai. Ek hadith me aaya hai ke jis shaksh ne biwi se haalat e haiz me sohbat ki ya uske pichle muqaam me sohbat ki to usne us cheez ka inkaar kardiya jo Muhammad ﷺ par naazil huie hai. (Yaani Quran e Muqaddas).

Bohot se jaahil loog in umoor e shariyyah ki zara riaayat nahi karte aur aise khabaais me mubtala hote hain jisse shariyat e muqaddasah me roka aur mana kiya hai. Yeh sab laa-ilm aur jahalat ke umoom aur shuyoo ka nateeja hai. Isi liye Hazrat Abu darda ؓ farmate the ke Aadmi ko ya to aalim banna chahiye ya taalib e ilm. Ya ahkaam o masaaail pooch lene waala ya phir un ahle elm se sohbat karne waala banna chahiye. Kyun ke un se muhabbat rakhne me milte jhulte rehne me is tarah ki bohot se uloom o masaaail aadmi ke kaan me padte rehte hain. Aur bande par waajib hai ke Allah ta'ala se nihayat tazarro' wa zaari ke saath apne gunahon ki maafi maangta rahe aur aafiayt talab karta rahe.

12. Sood khana

Irshaad e khudawandi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً

Aye Imaan waalo! badha chadha kar sood mat khao.

(Aal e Imran: 130)

Doosri jagah irshaad hai:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ
مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

Jo loog sood khate hain wo (qiyamat ke din apni qabron se) is tarah uth-khade honge jaise unhe shaitaan ne choo liya. (aur yeh zillat wa khwaari mehez is wajah se hogi ke wo duniya me kaha karte the) tijarat bhi to sood ke maanind hai.

(Al baqrah: 275)

Is battareen heele ke zariyeh unhone haram ko halal kar liya tha. Is ka nateeja yeh hoga ke jis waqt Allah ta'ala murdoon ko qabron se nikalne ka hukum farmayenge to loog tezi se Allah ki taraf doud padenge, siwaye sood khoron ke, ke wo margee ke mareez ki tarah baar baar gir padenge. Choonke unhone duniya me khoob sood khaya tha Allah ta'ala us din unke peton ko bhi khoob badha dega aur wo itne bhaari hojayenge ke jab bhi wo uthna chahenge apne peat ke boojh se fauran gir padenge.

Rasoolullah ﷺ ne farmaya "Mai jab shab e meraaj me (aasmano par) chad raha tha to mai ne saatwe (7th) aasmaan par se bijli aur kadak ki aawaazein suni aur mai ne dekha ke kuch loog hain jo apne peat thaame huwe hain aur wo is qadar bade hain ke jaise koie ghar ho. Isme saamp aur biccho hain jo baahar se nazar aarahe hain. Mai ne poocha Jibraeel yeh kaun loog hain? Unhone bataya ke yeh sood khor hain.

Ek hadith me hai ke "Jis qoum me sood aam hojata hai us qoum me junoon (pagal pan) bhi aam hojata hai". Ek hadith me hai ke "Sood me 70 buraiyan hain, unme se adna yeh hain ke koie apni maa se zina kare. Aur sab se battareen sood yeh hai ke aadmi musalman bhai ki

be-aabrooyi kare". Ek hadith me hai ke Aap ﷺ ne farmaya: "Ek dirham jo aadmi sood ke zariyeh haasil kare uska lena 36 martaba zina karne se battar hai". Ek hadith me hai ke har wo qarz jis par nafa liya jaaye wo riba hai.

Ek hadith me irshaad e nabawi hai: "4 aadmi aise hain ke Allah ta'ala par haq hai ke na unhe jannat me dakhil kare aur na hi jannat ki koie neemat unhe de. 1. Sharaab ka aadhi, 2. Sood khane waala, 3. Yateem ka maal hadap lene waala aur 4. Walidein ki nafarmani karne waala. Albatta wo toubah karlein to alag baat hai".

Bayan kiya gaya hai ke sood ko mukhtalif heelon se halal banakar khane waale qiyamat ke din kutton aur khinzeeron ki shakal me uthaye jayenge, jis tarah ashaab e sabt (yani bani israeel ki wo qoum jinhe Allah ne hafte ke din machli ke shikaar se mana kiya tha) ne heelah saazi ki thi ke hafte ke din to machli to nahi pakadte the albatta chote chote houze bana rakkhe the, unme machliyan phas jaati to agle din jaakar unhe nikaal laate the. To Allah ta'ala ne unko zaleel bandaron ki shakal me maskh farmadiya tha.

Hazrat Siddiq e Akbar ؓ se riwayat hai ke sood lene waala, dene waala dono jahannami hain.

13. Yateem ka maal hadap lena

Allah ta'ala farmate hain:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا
وَيَصْلُونَ سَعِيرًا

Be-shak jo loog yateem ka maal zabar dasti kha rahe hain wo

dar haqeeqat apne peton me aag bhar rahe hain, aur wo anqareeb jahannam raseed honge.

(Nisa: 10)

Doosri jagah (yateemon ke sarparaston se khitaab karte huwe) farmaya gaya hai:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

Yateem ke maal ke qareeb bhi mat phatko. Albatta munasib tareeqeh par (muwaafiq e ahkaam e shara le lo to aur baat hai)

(Anaam: 152)

Saddi rehmatullahi alaih farmate hain ke zulm se yateem ka maal khane waale qiyamat me is tarah haazir honge ke unke mooh, kaan, naak aur aankhon se aag ki lapetein nikal rahi hongy, jise dekh kar har koie samajh lega ke yeh yateem ka maal khata tha.

Fuqaha e kiraam ne farmaya ke agar yateem ke zimmedaar o sarparast khud ghareeb hai, uske masaarif ka boojh nahi utha sakte to unko maroof tareeqeh se is qadar maal lena ke us yateem ki zarooriyaat baham pahunchaye jasake jayaz hai. Jaisa ke Haq ta'ala ka irshaad hai:

وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

Aur jo (sarparast) ba-maqdoor ho to usse bachna chahiye aur jo mohtaaj ho to use dastoor ke muwaafiq yateem ke maal me se lena jayaz hai.

(Nisa: 6)

'Maroof' ki tafseer me Allamah Abdur rehman ibne jouzi rehmatullahi alaih ne farmaya hai ke maroof se "batour e qarz lena ya baqadr e zaroorat lena ya batour e muaawizah e khidmat lena ya mashroot taur par lena,

baad me wusa't huie to louta denge warna haq e khidmat samjha jayega" muraad hai.

Hadith me hai ke "Mai aur yateem ki parwarish karne waala is tarah honge". aap ﷺ ne apni shahadat aur beech ki ungli se is tarah isharah kiya ke dono ke darmiyaan qadre faasilah rakha.

Yateem ki kafalat me uski nigrani ki fikr aur uske qiyaam o ta'aam aur libaas ki farahami ka nazam aur uske hisse me agar kuch maal hai to uske badhane ki ya kam az kam hifaazat karne ki saee' dakhil hai. Chahe wo yateem rishtedaar ho ya ghair rishtedaar. Ek hadith me hai ke "Agar kisi ne kisi yateem ko unke khud muktafi' hone tak apne saath khane me shareek rakha to Allah ta'ala uske liye jannat ko waajib kardete hain. Ba-shart yeh ke koie aur gunaah dukhool e jannat me rukawat na bane.

Ek doosri hadith me hai ke"Agar koie shaksh kisi yateem bacche ke sar par ikhlaas ke saath haath phere to jitne baal uske haath ke neechे aayenge utni nekiyaan Allah ta'ala uske naama e aamaal me likh dete hain.

Hazrat Abu darda ؓ se kisi ne wasiyyat chahi to unhone farmaya ke yateem par shafaqat kiya karo aur use apne qareeb rakha karo. Kyun ke Rasoolullah ﷺ ke saamne ek shaksh ne apne dil ki sakthi ki shikayat ki to Aap ﷺ ne farmaya tha ke yateem ke saath muhabbat karo aur usko apne saath khana khilaya karo aur apne saath rakha karo. Agar tum aisa karoge to tumhara dil naram hojayega aur tumhari haajat baraari bhi hogi.

Hazrat Anas bin malik ؓ farmate hain behtareen ghar wo hai jisme koie yateem ho aur uske saath behtar sulook kiya jata ho. Aur battareen ghar wo hai jisme koie yateem ho aur uske saath bad sulooki ki jaati ho. Aur Allah ko apne bando me sab se ziyadah pasndeedah skahks wo hai jo kisi yateem ya bewa ki khaatir khana tayyar kare.

Hazrat Dawood a.s ko Allah ta'ala ne wahi bheji thi ke: "Aye Dawood! Yateem ke haq me misl ek meherbaan baap hojao, bewa ke saath mushfiq shouhar jaisa sulook karo. Yaad rakho jaisa bowoge waisa paaoge. Matlab yeh hai ke khud aadmi ka marna bhi yaqeeni hai. To zaahir hai ke kabhi tumhari biwi bhi bewa hogi aur tumhare bacche bhi yateem honge. Agar yateemon aur bewaon ko ba-nazar e hiquarat dekhoge aur unki bad haali ki wajah se na-rawa sulook karoge to waisa hi nateeja tuhare baad tumhare ahlo ayaal dekh lenge. Aur agar unke saath husne sulook aur zaroori ta'awun karoge to yahi maamila bil aakhir tumare ahl o ayaal ke saath bhi hoga. Wallahu aalam

Yeh bhi zehen me rahe ke na-mahram bewaon se hamdardi wa sulook bade buzurg loog to baraahe raast kar sakte hain magar jo loog khatra aur fitne se mamoon nahi unhe bohot eahtiyaat ki zaroorat hai. Apne ko makhfee rakh kar uske mahramon aur sarparaston ke zariyeh madad ki jaasakti hai.

14. Allah aur Rasoolullah ﷺ ki taraf ghalat baat masoob karna.

Irshaad e baari ta'ala hai:

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَدَا اللَّهَ وَجُوهُهُمْ مُسْوَدَّةٌ

Aur qiyamat ke din jin logon ne Allah par jhoot baandha tha unke chehron ko aap dekhenge ke siyaah hain.

(Zumar: 60)

Isi tarah halaal ko haraam qaraar dena aur haraam ko

halal qaraar dena bhi Allah par jhoot bandhne ke mumasil aur kufr e mehez hai. Ulama ki ek jamaat ka to ye khayaal hai ke Allah aur Rasooullah ﷺ par jhoot baandhna aisa jurm hai ke jis se aadmi kaafir aur khaarij az millate islamiyah hojata hai.

Hadith me hai ke Nabi e Kareem ﷺ ne farmaya jis ne meri taraf kisi baat ki ghalat nisbat kardi to uske liye jahannam me ek ghar banadiya gaya. Ek hadith me hai jisne qasdan meri taraf kisi ghalat baat ki nisbat ki to wo apna thikana jahannam me banale. Neez Aap ﷺ ka irshaad hai ke jo shaksh meri taraf jaan boojh kar jhooti hadith bayan kare to wo jhooton me se ek hai. Yeh bhi Aap ﷺ ka irshaad hai ke kalimah-go ki fitrat me sab kuch hai maghar khiyaanat aur jhoot nahi hai.

Kisi aam musalmaan ki taraf ghalat bayani karna bhi ek mazmoom harkat hai. Aur tamaam aqalmandon ke nazdeek sakhth qisam ki bad-akhlaaqi hai. Ceh jaaye ke Allah ta'ala jo hamara khaaliq aur maalik hai aur Aleem o Khabeer hai aur Rasoolullah ﷺ (jo hamare haadi aur rehnuma aur muhsin e aazam hai) ki jaanib se ghalat baatein bayan karna aur jhooti aur ghadi huie baaton ko unki taraf mansoob karna to battareen gunaah hi nahi, badi razaalat aur kameengi ki baat hai. Is liye is harkat ki jitni bhi mazammat ki jaye kam hai.

15. Maidaan e jihaad se bhaagna

Haq ta'ala shanahu ka irshaad hai:

وَمَنْ يُؤْهِمْ يَوْمَئِذٍ دَبْرَهُ إِلَّا مَتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى الْفِتْنَةِ فَقَدْ بَاءَ
بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Jo koie us rooz (yani jang ke rooz) apni peeth dikayega to wo khuda e ta'ala ka ghazab lekar phirega. Aur uska thikana jahannam hai. Siwaye iske ke koie heela e jang kar raha ho ya lashkar me panaah lene aaraha ho.

(Anfaal: 16)

Hazrat Abu Hurairah رضي الله عنه jo saat halaak karne waali cheezon se bachne ki riwayat bayan ki hai usme Aap ﷺ ne maidaan e jihaad se bhaagne ko bhi muhlik qaraar diya hai. Ek hadith me hai ke 3 khaslatein aisi hain ke unke hote huwe koie amal aadmi ko nafa nahi deta hai. 1. Shirk aur waalidein ki nafarmani aur maidaan e jihaad se bhaagna.

Hazrat ibne Abbas رضي الله عنه farmate hain ke pehle to Allah ta'ala ne Surah e Aale Imran ki ayat ke zariyeh musalmano par laazim kiya tha ke 20 musalmaan 200 ke muqabile se na bhaage. Phir baad me musalmano ke zoouf ka lihaaz karte huwe Allah ta'ala ne is hukum me takhfeef farmayi. Chunanche doosra hukum naazil farmaya ke 100 musalman 200 ke muqabile se na bhaage. (Yaani musalmano ko kam az kam 2 guni tadaada ka muqaabilah ba aasaani karlena chahiye. Is doguni tadaad se ghabra kar agar koie maidaan e jang se raah e faraar ikhtiyaar karta hai to yeh uske liye durust nahi. Albatta 200 dushnmano ke muqabile me 100 aadmiyon se bhi kam reh jaaye us waqt koie bhage to yeh maasiyat nahi hogi).

16. Hakim ka riaaya par zulm karna

Allah ta'ala ka irshaad hai:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

Ilzaam to sirf un logon par hai jo logon par zulm karte hain aur na-haq duniya me sarkashi karte hain. Aise logon ke liye dardnaak azaab hai.

(Shu'ara: 42)

Neez irshaad e khudawandi hai:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ
تَشْخَصُ فِيهِ الْأَبْصَارُ مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ
طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

Aur (Aye Nabi ﷺ!) zaalim jo kaam kar rahe hain unse Allah ko bekhabar na samjhe. Fouran azaab is liye nahi utaarta ke unhe us din tak ke liye mohlat de rakkhi hai jis din aankhe phati ki phati rehjayengi aur wo khasare ki taraf doude jarahe honge aur unke dil dhak-dhak kar rahe honge.

(Ibrahim: 43)

Ek aur jagah irshaad hai:

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

Aur anqareeb zaalimon ko maloom hojayega ke kaisi jagah unko jaana hai.

(Shur'ara: 227)

Nabi e Kareem ﷺ ka irshaad hai ke: "Jo shaksh ham (musalmano) se keena rakhe wo ham me se nahi". Ek hadith me hai ke "zulm qiyamat ke din ka andhera hai". Yani zulm qiyamat ke din zulm karne waalon ke haq me andheeron ki shakal me zaahir hoga aur wo wahan roshini se mehroom honge. Ek hadith me hai ke "tum me se har ek zimmedaar hai aur har zimmedaar se uske matehaton (ki dekh-bhaal) ke baare me poocha jayega".

Neez Aap ﷺ ka mubarak irshaad hai ke "Jo hakim riaaya se keena rakhe wo jahannami hai". Aur yeh bhi farmaya ke: "Qiyamat ke din sakth tareen azaab me zaalim hukmraan honge". Aur yeh bhi Aap ﷺ ka irshaad hai ke "Jo logon par rehem nahi karta Allah uspar rehem nahi farmate". Ek hadith me hai ke "Insaaf pasand hukumraan qiyamat ke din arsh e ilahi ke saaye me rahenge". Ek doosri jagah irshaad hai ke "Jo loog insaaf ke saath hukum-raani karte hain aur matehaton, ghar waalon aur aam riaayah se behtar sulook karte hain wo qiyamat ke din noor ke mimbaron par honge".

Rasoolullah ﷺ ne Hazrat Maaz ﷺ se unhe yeman bhejte waqt farmaya tha "Logon ke behtareen maal (chun chun kar zakaat me) lene se bacho aur dekho mazloom ki baddua se apne aap ko bachaye rakhna. Kyun ke Allah aur uske darmiyaan koie hijaab nahi hai".

Ek hadith me hai ke 3 aadmiyon se Allah ta'ala qiyamat ke din baat bhi nahi karega" un 3 me Aap ﷺ ne jhoote baadshah ka bhi zikr farmaya aur farmaya ke "Tum loog an-qareeb ohdon ke talabgaar aur khwahish mand hojaoge (magar unke huqooq na nibhane ki bina par) wo tumhare liye qiyamat ke din nadamat aur hasrat ka sabab banenge". Isi hadith me yeh bhi irshaad farmaya "Allah ki qasam! ham kisi aise shaksh ko ohdah supurd nahi karenge jo usko maange ya uska lalach rakhe".

Neez Aap ﷺ ne farmaya "jisne qaza ka ohda talab kiya aur (uski salahiyaton ki wajah se wo ohda) use mil bhi gaya phir agar uska insaaf zulm par ghaalib raha to uske liye jannat hai aur agar zulm insaaf par ghaalib aagaya to uske liye dozakh hai". Hazrat Ka'ab ibne ajurah ﷺ se ek martabah farmaya ke Allah tumhe bewaqoofon ki amarat se bachaye, mere baad kuch loog hakim banenge, wo (aise honge ke) na mere raaste par challenge na mera tareeqah apnayenge.

17. Ghuroor aur takabbur karna

Allah ta'ala ka irshaad hai:

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ يَوْمَ
الْحِسَابِ

Aur Musa ne kaha: beshak mai ne panaah maang rakhi hai apne aur tumhare parwardigaar ki, har ghuroor waale se jo hisaab ke din ka yaqeen na kare.

(Al ghafir: 27)

Ek jagah irshaad hai:

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ

Beshak wo (Allah ta'ala) mutakabbireen ko pasand nahi karta.

(An nahal: 23)

Nabi e Kareem ﷺ ka irshaad hai ke "Akadne waalon ka hashar qiyamat ke din haqeer cheentiyon ki shakal me hoga. Loog unhe roondenge aur chahaar simt se zillat unpar charahi hogi". Neez hadith e paak me hai ke "Jis shaksh ke dil me zarrah barabar bhi takabbur hoga wo jannat me nahi dakhil hoga".

Baaz buzurgon ne kaha hai ke sab se pehle jis cheez ke zariyeh Allah ta'ala ki nafarmaani ki gayi wo takabbur hai. Yani Adam a.s ki takhleeq ke baad jab malaikah ko hukum diya gaya ke unhe sajdah karein to iblees ne takabbur ki wajah se is hukum ki nafarmani ki **أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ** Ek hadith e qudsi me hai ke Allah ta'ala ne farmaya:

"Buzurgi mera libaas hai aur badayi meri chadar hai. Jo

koie use chenne ki koshish karega mai use aag me daal-dunga".

Ek shaksh Rasoolullah ﷺ ke saamne baaye haath se khana kha raha tha. Aap ﷺ ne farmaya "dahne haath se khaao". Us shaksh ne kaha mai nahi kha sakta. Aap ﷺ farmaya "is shaksh ko (meri hidayat par amal karne se) mehez uske takabbur ne roka hai". Raawi kehte hain ke uske baad phir wo apna haath apne mooh tak na utha saka.

Ek hadith me hai ke Aap ﷺ ne farmaya "Kya mai tum logon ko bataaon ke jahannami loog kaun hain?" Phir Aap ne khud hi bataya ke "har bad-khoo, bad mizaaj, har bakheel jo maal jood jood kar rakhe aur har wo shaksh jo takabbur kare" sab jahannami hain.

Ibne Umar ؓ farmate hain ke mai ne Rasoolullah ﷺ se suna hai ke "jo shaksh chalne me akadta ho aur apne ko bada samajhta ho wo Allah ta'ala se is haal me milega ke Allah ta'ala us par gussah honge. Ek hadith me hai ke "jahannum me sab se pehle zaalim hakim, zakaat na dene waala maaldaar aur mutakabbir ghareeb dakhil honge".

18. Jhooti gawaahi dena

Irshaad e baari ta'ala hai:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

(Rehman ke khaas bande wo hain) jo jhooti gawahi nahi dete.

(Al furqan: 72)

Ek jagah irshaad hai:

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ

(Haj: 30)

Nabi e Kareem ﷺ ka irshaad hai ke "jhooti gawahi 2 martaba Allah ke saath shirk karne ke barabar hai".

Ek hadith me hai ke "jhooti gawaahi dene waale ke qadam qiyamat ke din us waqt tak hil nahi sakte jab tak ke jahannum uske liye waajib na hojaye".

Neez Aap ﷺ ne ek martabah farmaya: "kya mai tum logon ko sab se bada gunaah batladon? Sahaba ﷺ ne arz kiya zaroor batlaiye ya Rasoolallah! Aap ﷺ ne farmaya "Allah ke saath shirk karna, waliden ki nafarmani karna, jhoot bolna aur jhooti gawaahi dena". (Raawi kehte hain ke) Aap ﷺ is jumle ko baar baar dohraate rahe yaha tak ke hame khayaal hone laga ke ab aap sukoot farmale to behtar hai.

Aaj kal jhoot ki tarah jhooti gawaahi bhi aam hogayi hai. Balke mehez be-diyant wa mafaad parast loog to adaalat ke aas paas ghoomte rehte hain aur paise lekar kisi bhi muaamale me gawaahi dene ke liye tayyaar rehte hain. Allah paak nafs o shaitaan ke makaaid se ham sab ko mehfooz farmaye. Ameen.

19. Sharaab peena

Irshaad e khuda-wandi hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ

اللَّهُ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Aye iman waalo! sharaab, juwwa aur but paanse to mehez gande aur shaitaani kaam hain, unse bachte raho taake tumhara bhala ho. Shaitaan to yahi chaahta hai ke sharaab aur juwwe ke zariyeh tum me dushmani aur bugz paida kare aur tum ko zikr e ilahi aur namaz se rook daale. To kya tum (in harkaton se) baaz ajaaoge?

(Al maaidah: 90; 91)

Ek hadith me hai ke sharab se bacho kyun ke wo ummul khabaaais yani tamam buraiyon ki jad hai.

Hazrat ibne Abbas رضي الله عنه se riwayat hai ke jab hurmat e sharab waali ayat nazil huie to sahaba رضي الله عنهم ek doosre ke paas gaye aur uska zikr kiya ke sharaab haram qaarar di gayi aur use shirk ke mumaasil qaarar diya gaya hai.

Ek hadith me hai ke Aap ﷺ ne farmaya "har nasha aawur cheez sharab hai aur har sharab haram hai". Jis ne is duniya me sharab pee aur uski aadat dalli, phir toubah bhi nahi kiya usi tarah mar gaya to wo aakhirat ki sharaab se mehroom rahega".

Ek aur hadith me Aap ﷺ ka irshaad hai "Allah ta'ala ne apne zimme zaroori kar liya hai ke jo shaksh duniya me nasha aawur cheez istemaal kare usko qiyamat me TEENATUL KHABAAIL pilayenge. Poocha gaya Ya Rasoolallah ﷺ TENATUL KHABAAIL kya hai? Irshaad farmaya "jahannamiyon ka paseenah ya unka peep".

Ek hadith me hai ke "sharab ka aadi but-parast ke manind hai". Ek hadith me hai ke sharaab ka aadi aur waalidein ka nafarman (agar baghair toubah kiye mar-jaaye to) jannat me dakhil na honge.

Ek hadith me hai ke 3 aadmi aise hain jinki na namaz

qabool hoti hai aur na unki koie neki aasmaan ki taraf uthayi jaati hai.

1. Bhaaga huwa ghulaam, jab tak ke wo apne aaqa ke paas na pahunch jaaye; 2. Wo aurat jis ka shouhar usse naraaz hai, jab tak ke wo use raazi na karle; 3. Sharabi, jab tak ke uska asar khatam na hojaye.

Ek martabah Aap ﷺ ne farmaya "Allah ta'ala sharaabi ka koie amal us waqt tak qabool nahi farmate jab tak ke uske jism me sharaab ka asar baaqi rahe".

Ek hadith me hai ke "jisne sharaab pee magar nasha nahi aaya tab bhi Allah ta'ala uska koie amal us waqt tak qabool nahi farmate jab tak ke uske jism me sharaab ka asar baaqi hai.

Ek hadith me hai ke "jisne sharaab pee magar nasha nahi aaya to Allah ta'ala 40 din uski jaanib tawajjuh nahi farmate. Aur agar nasha bhi aagaya to Allah ta'ala 40 din raat tak na uske farzon ko qabool farmate hain na nafilon ko. Agar wo usi haalat me marjaaye to mushrik ki mouth marega.

Ek hadith me hai ke "be-shak Allah ta'ala ne mujhe rehmatul-lil-aalameen bana kar bheja hai. Aur mujhe is kaam ke liye maboos farmaya hai ke mai mazaaf o mazameer (gaane bajaane ke alat) ko khatam kardun. Aur Allah ta'ala ne apni ezzat ki qasam kha kar farmaya hai ke jis shaksh ne sharaab ka ek ghoot bhi pee liya, mai usko jahannum ki peep se utni miqdaar zaroor pilaaonga. Aur agar kisi ne mehez mere khouf se usse apne ko bachaya to mere zimme laazim hai ke mai usko HAZEERATUL QADAS me behtareen doston ke hamraah bithakar pilaonga".

Ek hadith me hai ke Rasoolullah ﷺ ne farmaya: "Mere paas Jibraeel a.s aaye the. Unhone kaha ke Allah ta'ala ne

sharaab par aur uske peene waale, banane waale, banwaane waale, khareedne waale, bechne waale, uthane waale aur uski qeemat khane waale par laanat farmayi hai".

Maloom hona chahiye ke wo tamaam cheezein jin se nasha paida hota hai, sharaab ke hukum me hain. Kwaah wo khayi jaati ho ya pee jaati ho. Jaisa ke khud Rasoolullah ﷺ ne saaf aur mukhtasar lafzon me farmadiya: "Har nasha paida karne wali cheez sharaab hai. Aur har sharaab haram hai." Hamare is zamane me tarah tarah ke heelon bahano se is gandi cheez ka noujawaano ko aadi banaya jaraha hai. Bohot eahtiyaat karne, karane ki zaroorat hai. Allah ta'ala hifazat farmaye. (Ameen)

20. Haram tareeqon se maal kamana

Irshaad e khuda wandi hai:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Aye momino! aapas me ghalat tareeqon par mat khao!

(Al baqarah)

Ek aur jagah Allah ta'ala ka irshaad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Aye iman waalo! sharaab, juwwa, but aur paanse mehez gande aur shaitaani kaam hain. So tum unse bachte raho taake tum kamiyaab hojao.

(Al maidah: 90)

Juwwa apni tamaam aqsaam ke saath is ayath ki wajah

se haram hogaya hai. Chouser ho ya shatranj isi tarah har wo kheel jisme ek doosre ka maal ghair sharaee' tareeqeh par haasil kiya jaata ho, khelna aur unke zariyeh maal kamana haram hai.

Ek hadith me Nabi e Kareem ﷺ ka irshaad hai ke "bohota se loog hain jo Allah ta'ala ka maal na haq le baithte hain, aise logon ke liye qiyamat ke din jahannam ki aag hai".

Chouser bil ittefaaq haram hai us hadith ki wajah se jisme Aap ﷺ ne farmaya "jo shaksh nard se khele to wo aisa hai goya ke usne khinzeer ke gosh aur khoon me apne haath mulawwis karliye".

Doosri jagah irshaad hai "jo nard se khele usne Allah aur Rasoolullah ﷺ ki nafarmani ki". Aur jahan tak shatranj ka talluq hai to uska rehen ya shart se khelna bil ittefaaq haram hai. Albatta bila rehen wa bila shart ke youn hi khel liya jaaye to jayaz hai. Bashart yeh ke tanhayi me khele aur us khel ki wajah se waajibaat e khuda wandi jaise namaz wagherah se ghaflat na hone paaye.¹

21. Paak daman auraton par tohmat lagana

Irshaad e khudawandi hai:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا

¹ Musannif ne yeh baat apne nuqta e nazar ke mutabiq ki hai. Imam Abu hanifah r.a ke nazdeek qimaar ke baghair bhi shatranj makrooh e tehreemi hai jo haram hi ke hukum me hota hai. Sahihain ki hadith me mutlaqan shatranj aur chousar ki mumana'at se ahnaaf ki raay ko taqwiyat pahunchti hai. (Moulana Khalid Saifullah Rehmani)

وَالْآخِرَةُ لَهُمْ عَذَابٌ عَظِيمٌ

Beshak jo loog paak daman, be-khabar, iman waali auraton par tohmat lagate hain unpar phatkaar hai duniya aur aakhirat me aur unko bada azaab hai.

(An noor: 23)

Rasoolullah ﷺ ne farmaya "7 halaak karne waali cheezon se bacho". Phir Aap ﷺ ne un 7 cheezon me paak daman auraton par tohmat lagane ka bhi zikr farmaya hai.

Aur qazaf ki surat yeh hai ke kisi ba-izzat, shareef aur musalman aurat ko masalan is tarah pukaarna ke 'aye zaaniyah!' 'aye qahbah!' ya 'aye ghayyah!'. Ya kisi shaksh ko masalan youn kaha jaye ke tu zaaniyah ka shouhar hai ya kisi bacche ko zaaniyah ke beta kehna wagherah. Iski saza Quran e Kareem me yeh farmayi gayi hai ke usko 80 kode lagaye jaaye aur use gawaahi ke liye na-ahal qaarar diya jaaye agarche wo aadil yani deen daar hi kyun na ho. Albatta agar usne hasb e tasreeh e qurani 4 chasm deed gawaah ko pesh kardiya to us par us had ka ijraa na hoga.

Isi tarah apni mamlookah par bhi iska ilzaam lagana durust nahi hai. Hadith me hai ke "jis ne apni baandhiyon par tohmat baandhi Allah ta'ala qiyamat ke din uspar had jaari farmayenge. Albatta agar uska yeh ilzaam sahih saabit hojaye to aur baat hai".

Bohot se logon ko is qisam ki fehesh kalami me muhtala dekha gaya hai. Aisi gandi baatein kehte aur aise ilzamaat logon par lagate rehte hain ke wo unki duniya wa aakhirat dono ke haq me muzir rasaan wa nuqsan deh hote hain. Halanke Aap ﷺ ne irshaad farmaya hai ke "jo shaksh Allah par aur aakhirat ke din par iman rakhta ho, uspar laazim hai ke koie acchi baat karni ho to kare warnah bas khamoosh rahe".

Quran e Kareem me hai:

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Aadmi zubaan se koie lafz nahi bolta magar uske saamne ek farishtah taak lagaye baitha hota hai (taake likhle).

(Qaaf: 18)

Agar aadmi ko is aayat ka istehzaar hojaye to phir aadmi lagw wa laya'ani baaton se apne ko khoob bacha sakta hai. Waaqiyatan hamare is zamane me fuzool goyi balke bad goyi se acche acche logon ki mehfilein bhi khaali nahi. Aadmi ko zindagi ki qeemat ka eahsaas hojaye to phir uske liye is zindagi me duniyawii baaton ke liye bhi fursat nikaalna mushkil hojayega, cheh jayeke har ek ke rone aur saare jahan ke qisson me waqt gawan sake).

Kehte hain ke Raabiyah basriyyah r.a se kisi khatoon ne poocha ke ham itne dino se aap ki majlis me baithte hain lekin ham ne aap ki zubaan se kabhi shaitaan tak ki burayi nahi suni. To farmaya ke Allah ta'ala ne mere mooh me ek zubaan rakhi hai. Use Allah ta'ala ki tareef ke liye istemaal karun ya shaitaan ki burayi ke liye? Zahir hai ke Allah ta'ala ki tareef o touseef shaitaan ki burayi se behtar mashgalah hai.

Hadith me hai ke Aap ﷺ se hazrat Uqbah bin aamir رضي الله عنه ne poocha ke ya Rasoolallah! najaat kis cheez me hai? Irshaad farmaya ke: "Apni zubaan par qaboo paale (ke usse khair ke ilawah kuch aur na nikle) tera ghar tujhe kaafi hojaye (yani bila zaroorat baahar na ghooma kar) aur apni nafarmaniyon aur gunaahon ko sooch sooch kar uspar roya kar. (Aur yaad rakh) Allah ta'ala se sab se ziyadah door wo shaksh hai jo sakth dil ho". (ke na koie haadisah us par asar kare na kisi waqiye se sabaq pakde bas yoon hi ghaflat me pada rahe).

22. Mall e ghaneemat me khiyanat karna

(yani baitul maal ya zakaat ke amwaal me khiyanat karna)

Irshaad e khudawandi hai:

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

Allah ta'ala khiyanat karne waalon ko pasand nahi karta hai.

(Anfaal: 58)

Aur Allah ta'ala ka irshaad hai:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

Aur kisi bhi Nabi ka yeh kaam nahi ke wo khiyanat kare. Aur jo koie khiyanat karega wo us cheez ko jiski usne khiyanat ki hai qiyamat ke din le aayega.

(Aal e Imran: 161)

Irshaad e Nabawi ﷺ hai ke "dhaaga ya sooyi (bhi agar kisi ko dena ho to) dedo aur khiyanat se bacho".

Ek din Aap ﷺ sahaba ke darmiyaan khitaab ke liye khade huwe aur maal e ghaneemat me dhoka aur khiyanat ki mazammat ka zikr karte huwe is muaamale ko bohot hi ahem muaamalah qarar diya. Isi silsile me irshaad farmaya "Qiyamat ke din mai koie hamdardi nahi karunga. Tum me se koie oonth ko apni gardan par is tarah utha kar laayega ke wo pukaar raha hoga. Yeh shaksh mujhse kahega ke Aye Allah ke Rasool! meri madad kijiye. Mai kahunga 'mai Allah ke muqable me tumhari koie madad nahi kar sakta, maine to duniya hi me tum ko is anjaam ki khabar dedi thi'. Phir Aap ﷺ ne tafseel se ghode, bakri, murghi, kapde aur zewar wagherah ka zikr karke yahi baat isi tarah irshaad farmayi, jiska haasil yeh hai ke aadmi kisi bhi

cheez me khiyanat karega, qiyamat me usko apni gardan par uthakar layega. Aur uske wabaal se bachne ke liye hi madad talab karega. Lekin us din Nabi saaf inkaar kardenge aur farmayenge 'jo Allah ta'ala ki pakad me aagaya mai usko hargiz bacha nahi sakta'.

Ek dafah ek sahabi ﷺ logon ki zakatein, ushr wagairah wasool karke waapas huwe aur unhone wo maal Aap ﷺ ki khidmat me pesh kiya. Us maal ke 2 hisse the, ek ke baare me unhone kaha ke yeh to aap ka hai (yani amwaal e zakaat hain) aur doosre ke baare me kaha ke yeh logon ne mujhe batour e hadiyah ke diya hai. Yeh sunkar Aap ﷺ ne member par chadkar khutbah diya. Hamd o salaam ke baad Aap ﷺ ne irshaad farmaya: khuda ki qasam! tum me se koie shaksh agar (baitul maal me se) kuch bhi na-haq lega to wo qiyamat ke din us maal ko apne sar par uthakar layega. Koie oonth uthaya hua hoga, koie gaay uthaye huwe hoga, koie bakri laada hua hoga, is haal me ke wo sab chilla rahe honge. Yeh farmakar Aap ﷺ ne dono haath uthaye aur baargaah e ilahi me arz kiya "Ilahi mai ne baat pahunchadi".

Hazrat Abu hurairah ﷺ kehte hain ke ham loog Rasoolullah ﷺ ke saath gazwah e khaibar me shareek the. Us gazwe me hame ghaneemat me sona, chandi to kuch nahi mila albatta khane ka samaan aur kapde mile. Ham yahan se faarigh hokar Makkah mukarramah ki taraf chal pade. Rasoolullah ﷺ ke saath ek ghulaam tha, wo Aap ka saamaan e safar onnth se utaar raha tha, achanak kahi se usko ek teer aakar laga jisse usi waqt uski mout hogayi. Ham ne arz kiya "Ya Rasoolallah ﷺ isko shadat mubarak ho". Aap ﷺ ne farmaya hargiz nahi, us zaat ki qasam jiske qabze me meri jaan hai is shamle ke oopar aag dahak rahi hai. Kyun ke usne yeh shamla maal e ghaneemat me se taqseem se pehle le liya tha. Yeh sunkar sahaba e kiraam

maal e gahneemat ke silsile me bohot dar gaye. Ek sahabi joote ke 1-2 tasme lekar haazir huwe (aur arz kiya ke yeh mujhe khaibar me mile the). Aap ﷺ ne farmaya: (taqseem se qabl lene ki wajah se) "yeh naar e dozakh ke tasme hain".

Ek hadith me hai ke Rasoolullah ﷺ ne khaibar ki ghaneemat me khiyanat karne waale ek shaksh ke baare me hukum farmaya tha ke uske janaze ki namaz na padhi jaye.

Imam Ahmed r.a farmate hain ke hame nahi maloom ke Aap ﷺ ne maal e ghaneemat me khiyanat karne waale aur khud kushi karne waale ke ilawah kisi aur ki namaz e janazah padhne se mana farmaya ho.

Yeh hai anjaam qoumi amlaak me khiyanat karne ka. Allah ta'ala hamari hifazat farmaye. Ameen.

23. Choori karna

Irshaad e Baari ta'ala hai:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

Choori karne waale mard aur choori karne waali aurat ka haath kaat daalo, batour unki kamayi ke badle ke. Saza hai Allah ki taraf se. Aur wo bada ghaalib aur daana hai.

(Al mayidah: 38)

Hadith me Nabi e Kareem ﷺ ka irshaad hai ke: "Choor chori karte waqt momin nahi rehta". Qabeela e bani makhzoom ki ek aurat thi jo logon se unki cheezein mustaar yani istemaal ke liye leti aur baad me mukar jaati

thi ke mai ne li hi nahi. (Rasoolullah ﷺ ko maloom hua to) Aap ﷺ ne uska haath kaatne ka hukum de diya. Uske baad Usama bin Zaid ؓ ne Aap ﷺ ki khidmat me haazir hokar uske baare me shifarish ki. Unki baat sunne ke baad Aap ﷺ ne irshaad farmaya: "Aye Usamah! Allah ke hudood ke mamale me kabhi shifarish na kiya karo". Phir Aap ﷺ taqreer ke liye khade huwe aur farmaya: "Tum se pehle logon ki halakat ka sabab sirf yahi hai (ke wo hudoodullah ke qiyaam aur adal o insaaf jaise ahem mamalaat me bhi jaanib daari se kaam lete the). Chunanche agar shareef aadmi chori karta to chod dete aur zaeef wa kam haisiyat waala yahi ghalati karta to uske haath kaat dete. Us zaat ki qasam jiske qabze me meri jaan hai, agar Fatimah binte Muhammad bhi chori karti to uska haath bhi kaat daalta. Chunanche uske baad us aurat ka haath kaat diya gaya.

Ek hadith me hai ke Aap ﷺ ne farmaya "Choor par Allah ta'ala ki laanat hai ke kabhi anda chura kar haath katwa leta hai to kabhi rassi chura kar haath katwa leta hai".

Abdur rehman ibne Jurar r.a farmate hain ke ham ne Fuzalah bin ubaid se choor ka haath kaat kar uske gale me latka dene ke baare me poocha ke aaya wo sunnat se saabit hai? Unhone farmaya ke Aap ﷺ ke paas ek choor laya gaya, Aap ﷺ ne uske haath katwaye aur hukum diya ke usko gardan me latka diya jaaye.

Ulama ne farmaya ke choor ka mehez toubah karlena uske liye naafe' nahi hai. Balke zaroori hai ke wo churaya huwa maal waapas karde (ba-shart yeh ke maal e masrooqah uske paas moujood ho). Aur agar wo muflis wa na daar hai to itna to kare ke saahib e haq se maaf karwaye. Allahu aalam.

24. Daaka daalna aur rehzeni karna

Allah ta'ala ka irshaad hai:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Be shak jo Allah aur uske Rasool se jang karte hain aur zameen me fasaad phailaate hain unki saza yahi hai ke unhe qatal kardiya jaaye ya sooli par chadha diya jaaye ya unke haath pair mukhaalif tour par kaat diye jaaye ya unhe sahar badar kar diya jaye. Yeh to unki dunyawii saza thi aur aakhirat me unke liye zabardast azaab hai.

(Al maayidah: 33)

Waahidi r.a farmate hain ke har wo shaksh jo Allah wa rasool ki nafarmani kare aur musalmano ke khilaaf asliha uthaye wo YUHAARIBOONALLAHA WA RASOOLAH me daakhil hai. Aur qatl karna, choori karna, qaafilon ko lootna aur daakah dalna YASOUNA FIL ARZI FASAADA me dakhil hai. Aise logon ko mazkoorah bala tafseel ke mutabiq saza di jayegi. Phir agar wo apne is amal se dili toubah karle tab to theek hai warna aakhirat ki saza is se bhi ziyadah khatarnaak hai.

Hadith me hai ke Nabi e Kareem ﷺ ne farmaya: choor ka pehle ek haath kaata jaaye. Phir kare to ek pair kaata jaaye. Phir kare to doosra haath kata jaaye uske baad bhi chori kare to doosra pair kaata jaye. Chunanche Hazrat Abu bakar aur Hazrat Umar رضي الله عنهما ne isi tarah kiya. Jabke

unke is amal se kisi sahabi ﷺ ne bhi ikhtelaaf nahi kiya, to is par ijma e shabah hogaya.

Allah paak apne karam se hame mehfooz rakhe. Ameen.

25. Jhooti qasam khana

Irshaad e Baari ta'ala hai:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَهُمْ عَذَابُ أَلِيمٍ

Be-shak jo loog khuda ke ahad aur apni qasmon se thoda sa maal haasil karte hain unke liye aakhirat ke ajar me koie hissa nahi. Aur na to Allah ta'ala qiyamat ke din unse kalaam karega aur na unki taraf (ba-nazar e rehmat) dekhega aur na-hi unko paak karega. Aur unke liye dardnaak azaab hai.

(Aale imran: 77)

Yeh ayath 2 shakhson ke baare me naazil huie thi ke wo ek zameen ke baare me baaham jhagad kar Rasool e Khuda ﷺ ki khidmat me haazir huwe the. Mudda alaih ne qasam khane ka iradah kiya. Us waqt wahi aayi. Chunanche Allah ta'ala ne ayath ke zariyeh muddaee ke haq ko saabit aur mudaa alaih ki jhooti qasam ko baatil farmadiya.

Ashas ﷺ farmate hain ke Allah ki qasam yeh ayath mere baare me naazil huie. Kyun ke ek zameen mere aur ek yahoodi ke darmiyaan me mushtarak thi. Baad me usne meri shirkat ka inkaar kardiya. Mai Huzoor ﷺ ki khidmat me haazir hua. Aap ﷺ ne mujhse gawaahi talab ki. Mai

pesh nahi kar saka to Aap ﷺ ne (hasbe usool) yahoodi se qasam khane ko farmaya. Mai ne arz kiya ya Rasoolallah! (use aakhirat ka kya dar?) yeh qasam kha kar meri zameen lelega. Uspar yeh ayath naazil huie.

Hadith me hai ke Nabi e Kareem ﷺ ne farmaya: "Jis shaksh ne jaan boojh kar jhooti qasam khayi taake uske zariyeh kisi musalman ka maal dabale, to wo Allah ta'ala se is haal me milega ke Allah ta'ala us par gussa honge". Uske baad Aap ne batour e istesh-haad ke mazkoorah bala ayath tilawat farmayi.

Ek hadith me hai ke Aap ﷺ ne irshaad farmaya "Agar kisi shaksh ne kisi musalman ka haq (jhooti) qasam ke zariyeh hadap liya to Allah ta'ala us par jahannam ko waajib aur jannat ko haraam kardiya hai". Kisi ne poocha ya Rasoolallah! agar wo koie haqeer shai ho (to bhi yeh waeed hai) Aap ﷺ ne farmaya: "Han, agarcheh wo pelu ki lakdi hi kyun na ho".

Hazrat Abuzar ؓ farmate hain ke Aap ﷺ ne ek mouqeh par irshaad farmaya "3 shaksh aise hain ke Allah ta'ala qiyamat ke din na unse baat karega, na unka tazkiyah farmayega. Aur unke liye dardnaak azaab hai". Phir Aap ﷺ ne yeh ayath 3 martabah dohrayi. Mai ne arz kiya ya Rasoolallah! yeh loog to tabah wa barbaad hogaye. Aakhir yeh kaun loog hain? Irshaad farmaya: "Takhne se neechे kapdah pehenne waala, eahsaan jatane waala, jhooti qasam ke zariyeh apna maal bechne waala".

Ek hadith me hai ke Aap ﷺ ne farmaya: "Kabeerah gunaah yeh hain: Shirk, walidein ki nafarmani, na-haq qatal aur jhooti qasam".

Isi tarah ghairullah ki qasam khane par bhi bohot shadeed waedein aayi hain. Jaise Kaaba ki, Nabi ki ya farishte ki ya aasmaan ki ya zameen ki ya paani ki ya amaanat daari ki ya rooh ki ya sar ki ya baadshah ki zindagi ki ya kisi qabr wagherah ki qasam khana.

Nabi e Kareem ﷺ ka irshaad hai: Be-shak Allah ta'ala tumhe apne waaliden ki qasam khane se mana karta hai. Kisi ko qasam khana pade to Allah ki qasam khaye. Warna khamoosh rahe".

Ek hadith me hai ke jisne 'amanat' ki qasam khayi wo ham me sa nahi hai. Ek aur hadith me hai ke "jis shaksh ne youn qasam khayi (agar yeh muamalah aisa nahi hai to) mai islam se bari hun, to agar wo jhoota hai to waisa hi hogaya jaisa ke kaha hai. Aur agar saccha hai to bhi sahih tour par islam ki taraf nahi loutega".

Hazrat ibne Umar ؓ ne ek shaksh ko suna ke Kaaba ki qasam kha raha hai to use farmaya: ghairullah ki qasam mat kha. Mai ne Rasoolullah ﷺ se suna hai ke jisne ghairullah ki qasam khayi usne kufr o shirk kiya".

Ek aur hadith me hai ke "agar kisi shaksh ne laot o uzza ki qasam khayi to use fouran kalimah padhlana chahiye".

Naye naye musalmano ki zubaan se purani aadat ke mutabiq kabhi kabhi sabaqat e lisaani se ghairullah ki qasam ka jumla nikal jata tha. Aap ﷺ unse farmate ke "Jaldi se kalimah padhlo taake us kalimeh ka kaffarah hosake jo zubaan se nikal gaya". (andazah kiya jasakta hai ke bila iradah zubano se is qisam ke alfaaz nikalne se bhi Rasoolullah ﷺ tajdeed e imaan ka is qadar eahtemaam farmaya karte the, cheh jaye ke jaan boojh kar aadmi aise alfaaz mooh se nikale.

26. Zulm o ziyadati karna

Musannif r.a farmate hain ke zulm ki 3 qismein hain. Pehli qisam logon ka maal na-haq maar lene se mutalliq hai. Doosri qisam logon par jismani ziyadati se mutalliq hai. Aur teesri qasam ka talluq logon ki ezzat wa aabroo

ko nuqsaan pahunchane se hai. In teeno qisam ke mazaalim ki kitaab o sunnat me sakth mazammat aayi hai.

Allah ta'ala ka irshaad hai:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

Aap yeh na samjhiye ke Allah ta'ala zaalimon ke aamaal se be-khabar hai.

(Ibrahim: 42)

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

Aur an-qareeb zaalimon ko maloom hojayege ke kaisi jagah unko jana hai.

(As shua'ra: 227)

Nabi e Kareem ﷺ ka irshaad hai ke "Allah ta'ala zaalimon ko dheel deta rehta hai aur yaha tak ke jab unki giraft karta hai to phir choodta nahi". Phir Aap ﷺ ne istedlalan yeh ayath tilawat farmayi:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْوَهِىَ ظَالِمَةً إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Aur is tarah aap ke parwadigaar ki pakad hai jab ke usne ek aisi basti (walon) ko pakda jo zaalim the. Be-shak uski pakad dardnaak (aur) sakth hai.

(Hood: 102)

Ek hadith me hai ke kisi ke paas apne musalman bhai ki koie aisi cheez ho jo usne zulman le-rakkhi ho to use chahiye ke wo us din ke aane se pehle apna mamalah usse saaf karle, (khwaah ada karke ya maafi maang kar) jis din na dinar honge na dirham. Agar uske paas kuch aamaal e saliha honge to saahib e haq ko wahi de diye jayenge warna uski buraiyan uske sar par laad-di jayengi.

Nabi e Kareem ﷺ ne yeh bhi farmaya ke "Allah ta'ala ka irshaad hai: Aye mere bando! mai ne apne oopar zulm ko

haraam kar liya hai aur tum logon par bhi aapas me ek doosre par zulm karna haraam qaarar diya hai. Lihaza koie kisi par zulm na kare".

Neez Aap ﷺ ne Maaz bin jabal ؓ ko Yeman ka ameer bana kar rawanah karte waqt unse farmaya tha: "Mazloom ki baddua se bachte raho. Kyun ke Allah ke aur uski baddua ke qabool hone ke darmiyaan koie aad nahi". (yani bila takheer baargaah e rabbul izzat me pahunch kar maqbool hojati hai).


Neez Aap ﷺ ka irshaad hai ke: "Agar kisi shaksh ne (masalan) doosre ki balisth bhar zameen par gasibanah wa zaalimanah qabzah kar rakkha hai to qiyamat ke din wo saaton tabaq sameet uske gale me daal di jayegi".

Baaz kutub (samawiyyah) me Allah ta'ala ka irshaad hai ke: "Mera gussa us waqt bhadak jata hai jab koie shaksh kisi aise shaksh par zulm kare jis ka mere elawah koie madad gaar na ho".


Isi liye buzurgon ne farmaya hai: Kamzoron par zulm mat karo. Warna tum battareen taqatwar samjhe jawoge. Tourat me hai ke qiyamat ke din pul-siraat ke peeche se awaaz aayegi: Aye zaalimon! sarkasho! aur akadne waalo! suno! aaj Allah ta'ala ne apni ezzat o jalaal ki qasam khayi hai ke is pul par se koie zaalim wa jaabir shaksh guzar nahi sakega.

Ek martabah Rasoolullah ﷺ ne sahaba e kiraam ؓ se poocha "tum loog jante ho muflis loog kaun hain? Sahaba ؓ ne arz kiya: ham use muflis samajhte hain jiske paas na paisa ho na samaan ho. Aap ﷺ ne farmaya: "Asal me muflis wo hai jo qiyamat ke din namaz, roza, zakaat, haj aur bohot saare neek aamaal ke saath haazir hua ho, magar usi ke saath yeh bhi ho ke usne kisi ko gaali di hai, kisi ki aabroo ko nuqsaan pahunchaya hai, kisi ka maal

hadap karliya hai aur kisi ka khoon bahaya hai. Chunanche kuch aamaal usko de-diye jayenge aur kuch usko. Agar haq daar ke haq poore hone se qabl uski nekiyan khatam hojaye to uske sar un logon ke gunaahon ka boojh laad kar use jahannam me dhakeel diya jayega. (haqeeqi muflis aur ghareeb yahi hai).

Hazrat Abdullah ibne salam  farmate hain ke Haq ta'ala shanahu ne jab makhlooq ko paida karke unhe unke bal khada kardiya to unhone apne sar aasmano ki janib uthakar kaha: Aye parwardigaar! tu kiske saath hai? Irshaad huwa mai mazloom ke saath hun, jab tak ke uska haq use ada na kardiya jaye.

Ek hadith me hai ke "Qiyamat ke din Allah ta'ala ki taraf se ek eaylaan karne waala eaylaan karega ke mai ghalbe waala baadshah hun. Koie jannati jannat me aur koie dozakhi dozakh me us waqt tak nahi jayega jab tak ke mai uske zulmon ka badla chaka na dun. Hatta ke agar kisi ne kisi ko na-haq thappad mara ho ya usse bhi kam koie zulm ho to bhi uska badlah mazloom se dilwaya jayega. Aur tumhara rab kisi par zulm nahi karega".

Zulm ki ek shakal yateem bacchon ka maal lelana hai. (halanke yeh baat badi khiyanat wa ziyadati ki baat hai. Alal umoom hamare is dour me acche acche pade likhe loog balke wo hazraat bhi jo deendaar aur ilm dosth kehlaye jaate hain is maamale me deen aur ilm se bohot door o nufoor nazar aate hain. Aur baap ki wafaat ke baad uske maal par sharaee tehqeeq aur fiqhi taqseem ke baghair hi qabzah jamakar baith jaate hain. Aur khuda jaane kitne heele hain jo is safah ki jawaaz ke liye tasneef kar rakkhe hain. Halanke agar ghour kiya jaye to taqseem e meraas ke elawah tamam ahkaam ko Allah ta'ala ne Quran e Paak me ijmaalan bayan karke uski tafseel aur tareeqah e amal ki wazahat Huzoor e Akram  ke zariyeh

karayi. Bar khilaaf is mas'aleh ke, ke uski tafselaat wa juziyyaat ko Quran e Paak me nihayat bast o sharah se bayan farmaya gaya hai. Kahi is tarah irshaad hai "Allah tumhe naseehat farmata hai tumhari aoulaad ke baare me ke...." aur kahi is ajeeb shan se ke "loog aap se kalalah ke baare me istiftaah karte hain, aap farmaiye ke is baare me Allah ta'ala khud fatwa deta hai" waghairah. Aur isi par iktefa nahi kiya gaya ke bade eahtemaam wa poore istehkaam ke saath masaail e meraas bayan kardiye, balke iski mukhalafat karne aur uske khilaaf amal karne waalon ko sakth tareen waeed sunayi ke "Jo koie Allah aur uske Rasool ki nafarmani kare aur Allah ta'ala ki qayim ki huie in hudood se tajawuz karjaye to usko jahannam me hamesha ke liye daakhil kardiya jayega. Aur uske liye zillat aameez azaab hai".

Yaha yeh baat bhi yaad rahe ke na-baligh bacche ki ijazat ka eitebaar nahi. Is liye warasah me agar koie na-baligh ya na-baligh ho to uske hisse ko mukhtas karke hasb e tasreeh e fuqaha amal kiya jaaye. Meraas ke ahkaam nihayat mufassal aur uski shaklen mukhtalif hain. Is liye har shaksh apni surat e haal waazeh karke Ahle ilm se daryaaft karle.

Khulasah e kalaam yeh hai ke mazaalim me yeh battareen zulm hai. Hame isse eahteraaz wa eahtiyaat zaroori hai. Hadith me hai ke "mazloomon ki dua baadalon ke oopar uthayi jaati hai aur haq ta'ala usse irshaad farmate hain ke meri izzat wa jalaal ki qasam mai teri zaroor madad karunga. Agar cheh (teri hi maslihaton ke madde nazar) kuch deer hojaye".

Isi tarah zulm ki ek shakal yeh hai ke mazdoor se kaam lekar mazdoori na dena, ya kam dena. Chunanche ek hadith me hai ke Aap ﷺ ne farmaya: "Mai 3 aadmiyon se qiyamat ke din jhagdonga. 1. Jisne mujhse baghawat ki, 2.

Jisne kisi aazaad shaksh ko bech kar uski raqam khayi aur 3. Jisne kisi se kuch kaam liya aur uski ujr na di.

Ek hadith me hai ke "jisne kisi musalman ka haq jhooti qasam khakar talf kiya uspar dozakh laazim aur jannat haraam hai. Poocha gaya: Agar cheh thoda hi maal kyun na ho? Farmaya: Agar cheh pelu ki lakdi hi kyun na ho!"

Ek hadith me hai ke "Qiyamat ke din har saahib e haq ko uska haq zaroor dilaya jayega, hatta ke be-seengh bakri ko seengh waali bakri ke zulm ka haq dilaya jayega".

27. Chungi yani haram tax lena

(Na jayaz) tax ka aaid karna aur use zulman wasool karna Allah ta'ala ke is irshaad me dakhil hai:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

Ilzaam to sirf unpar hai jo logon par zulm karte hain aur mulk me na haq ziyadati karte phirte hain. Unhi logon ke liye azaab e aleem hai.

(Ash shura: 42)

Aur tax zulm ki battareen surat hai, kyun ke wo na-haq tour par liya jaata hai aur ghair mustahiq ko diya jaata hai. Isi liye Rasoolullah ﷺ ne farmaya: "Sahib e maks (tax wasool karne waala) jannat me dakhil nahi hoga". Aur aisa is wajah se hoga ke us shaksh par bandon ke mazaalim ki zimmedari aaid hogi aur loog apne huqooq talab karenge to qiyamat ke din kahan se lakar un logon ke huqooq adaa karega jin se na-haq tax wasool kar-chuka tha. Nateejah yahi hoga ke uski nekiyan agar kuch hongy to wo un

haqdaaron ko dedi jayengi warna unke gunaahon ka ambaar uske sar par laad kar jahannum raseed kardiya jayega.

Dar haqeeqat 'makkaas' (tax naafiz karne aur wasool karne waala) luteron aur daakuon ki manind hai jo raasta chalte be-qasooron par hamlah aawur hokar unke amwaal wa mataa' par ghasibanah qabzah kar baithte hain. Aur us mohkame ke sab hi loog eksaan tour par haraam khood hain. Aur hadith me hai ke: jis shaksh ka jism haram (giza) se parwarish paya ho wo jannat me dakhil na hoga. Jahannam uske liye behter hai.

Waahidi ne ek aayath ki tafseel me yeh riwayat naqal ki hai ke ek shaksh ne Rasoolullah ﷺ se arz kiya: Ya Rasoolallah! pehle mai sharaab ka kaarobaar kiya karta tha. Us waqt ka kamaya huwa kuch nafa mere paas hai. Agar mai usko raah e khuda me sarf kardun to kya yeh kharch karna mujh ko nafa dega? Aap ﷺ ne farmaya: "Agar tu usko jihad, haj, sadqah (jaise ahem masaarif e khair) me bhi sarf kare, tab bhi Allah ta'ala ke nazdeek macchar ke par ke barabar bhi waq'at nahi rakhta. Allah ta'ala to bas halal o tayyib cheezon ko qabool farmata hai". Chunanche Aap ﷺ ke is qoul ki tasdeeq me yeh ayath naazil huie:

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ
يَأُولَى الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

Aap farmaiye ke na-paak aur paak barabar nahi hosakta agar cheh na-paakon ki kasrat aap ko muta'jjab karde.

(Al Maaidah: 100)

28. Haram maal khana

Irshaad e khudawandi hai:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

*Tum loog aapas me ek doosre ka maal na-jayaz tareeqon se
mat khao.*

(Al baqrah: 188)

Jhooti qasam khakar ya dhoka dekar ya kisi aur ghalat tareeqeh se doosre ka maal lelana wagairah sab suratein isme dakhil hain. Maal ka na-haq aur ghalat tareeqeh par khana 2 tarah se hota hai

1. Gasab, khiyanat aur choori jaise zaalimanah tareeqon se maal ka haasil karna,
2. Dillagi, khel, juwwah wageirah jaise jahilanah tareeqon se haasil karna. Kamayi kamane ki dono suratein na-jayaz aur haraam hain.

Hadith me hai ke "baaz loog Allah ka maal thoda thoda karke na-haq jama karlete hain. Unke liye qiyamat ke din jahannam ki aag hai".


Nabi e Kareem ﷺ ne farmaya: "Ek aadmi lambi musafarat me hai, baal bikhre huwe aur kapde gard aalood apne haath aasmaan ki taraf uthakar 'ya rab! ya rab!' keh raha hai. Magar uske kapde haraam ke hain, uska khana peena haraam ka hai, to kaise uski dua qabool hogi?"

Hazrat Anas رضي الله عنه kehte hain ke mai ne Rasoolullah ﷺ se arz kiya: Ya Rasoolallah! dua farmadijiye ke mai mustajaabud dawaat hojaun (yani meri har dua qabool hone lage). Aap ﷺ ne farmaya "Aye Anas! apni kamayi pakeezah rakh, teri dua qabool hogi. Kyun ke jab aadmi ek

luqmah bhi haraam ka khaleta hai to 40 din tak uski dua qabool nahi kijati".

Ek hadith me hai ke "beshak duniya meethi aur sar sabz hai. Lekin jis shaksh ne isme se halal kamaya aur hudood me kharch kiya, Allah ta'ala usko jaza denge aur use jannat ka waaris banayenge. Aur jisne haram kamaya aur gunaah ke kaamon me barbaad kiya, Allah ta'ala usko zillat ke ghar (yani jahannam) me dakhil kardenge".

Ek aur hadith me hai: "Jis shaksh ko is baat ki koie parwaah nahi ke wo kahan se kama raha hai (yani halal ya haraam) Allah ta'ala ko bhi iski parwaah nahi ke kis darwaaze se usko jahannam me dakhil kare". Yani poori be-tawajjuhi ke saath qiyamat ke din usko jahannam raseed kardiya jayega.

Hazrat Abu Hurairah  farmate hain "tumhare mooh me mitti bhardi jaaye yeh is baat se behtar hai ke haraam ka ek luqmah uske mooh me chala jaye".

Yousuf bin asbaat r.a farmate hain jab koie jawaan aadmi khoob ibadat karne lagta hai to shaitaan apne aawaan o ansaar se kehta hai uski rozi dekho ke wo khata kahan se hai? Phir agar uska khana haraam hai to wo unse kehta hai ke usko chood do koie fikr na karo. Haraam ghiza ke saath uska ibadaat me is qadar mehnat karna usko koie nafa nahi dega.

Baaz riwaayaat me aaya hai ke 'Baitul Maqdis' par ek farishtah muqarrar hai. Wo har rooz din me ek martabah aur shab me ek martabah yeh awaaz lagata hai ke jo shaksh haraam ghiza khaye Allah ta'ala uski ibadaat me se na nafil qabool farmayenge na farz.

Hazrat Abdullah ibne Mubarak r.a farmate the ke mujhe ek dirham ka mustabeh hone ki wajah se louta dena 1 lakh dirham khairaat karne se ziyadah pasand hai.

Nabi e Kareem ﷺ ka irshaad hai ke "Jo shaksh maal e haraam se haj karta hai jab wo LABBAIK ALLAHUMMAH LABBAIK kehta hai to farishtah kehta hai 'tu na haazir hai na mubarak hai'. Balke tera haj bhi na-maqbool hai".

Imam e Ahmed r.a ne apni musnad me riwayat kiya hai ke kisi shaksh ne koie kapda khareeda aise maal se ke usme kuch haraam bhi hai, to jab tak wo kapda uske badan par hai Allah ta'ala uska koie amal qabool nahi farmate.

Wahab ibnul ward r.a farmate the ke teri raat bhar ki ibadat bhi tujhe kuch nafa nahi degi, jab tak ke tu iska khayaal na rakhe ke tere peat (stomach) me halal rozi jarahi hai ya haraam.

Hazrat Ibne Abbas ؓ ka irshaad hai ke jis shaksh ke peat me haraam ghiza ho Allah ta'ala uski namaz qabool nahi farmate. Albatta toubah karle to aur baat hai. Hazrat Sufiyan e souri r.a farmate hain ke neki me haraam maal kharch karna aisa hai jaise peshaab ke zariyeh koie kapda paak karna chahe. Hazrat Umar ؓ farmate hain ke halal ke 9 hisse is dar se chood dete hain ke kahi haram me na padjaye. Ka'ab bin ajurah ؓ se riwayat hai ke Aap ﷺ ne farmaya: "Jannat me wo jism dakhil nahi hosakta jo haraam se pala ho".

Ulama ne likha hai ke is waeed e shadeed me tax wasool karne waala, khiyanat karne waala, dhoka dene waala, soodh khane aur khilane waala, yateem ka maal khane waala, jhooti gawaahi dene waala, koie cheez musta'ar lekar inkaar karne waala, rishwat khane waala, naap-tool me kami karne waala, eaib-daar cheez ko dhoka dekar beachne waala, juwwa khelne waala, jaadu karne waala, ghaib ki khabar batane waala, tasweer banane waala, zina karne waala, kahbah khana chalane waala aur azaad aadmi ko beach kar uski qeemat khane waala wagairah sab daakhil hain.

Hadith me hai ke "qiyamat ke din kuch loog jabal e tahamah jaise aamaal lekar aayenge, jab unhe unke aamaal ke qareeb laya jayega to aamaal gard o gubaar ki tarah udjayenge. Phir unhe jahannum me phenk diya jayega". Kisi ne kaha ya Rasoolallah! yeh kaise aur kyun hoga? Farmaya ke "wo loog duniya me namaz padhte the, roza rakhte the, zakaat dete the aur haj karte the iske bawajood jab unhe koie haraam cheez pesh ki jaati to qabool kar lete the. Is liye Allah ta'ala unke aamaal habt kardiye".


29. Khud kushi karna

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Aur apne aap ko qatl mat karo, beshak Allah ta'ala tum par bada meherbaan hai.

(An nisa: 29)

Waahidi r.a ne farmaya hai ke iska matlab yeh hai ke aapas me ek doosre ko qatal mat karo, tum loog choonke ek hi deen ke maane waale ho isi liye kisi doosre ko qatal karna khud apne ko qatal karne ke mutaraadif hai. Yeh qoul aksar mufasssireen ka hai.

Baaz doosre mufasssireen ka kehna hai ke Ayath me LAA TAQTULOO ANFUSAKUM se khud kushi karne ki mumana'at maqsood hai. Is doosre qoul ki taeed Hazrat Amar ibnul Aas  ki is riwayat se bhi hoti hai jisme unhone apna ek waaqiyah bayan kiya hai ke gazwah e zaatus salam ke दौरان kisi raat me unhe nahane ki haajat huie. Magar sardi ki shiddat ki wajah se nahane ki himmat na huie aur halakat ka khatra mehsoos hua. To unhone tayammum karke apne sathiyon ko subah ki

namaz padhadi. Baad me Nabi e Kareem ﷺ ke saamne iska tazkirah kiya to Aap ﷺ ne tajjub se daryaaft kiya ke kya janabat ki haalat me tumne apne sathiyon ki imamat karli? Is par unhone arz kiya ke sardi ki surat e haal aisi thi aur mai ne Allah paak ka yeh kalaam suna huwa tha "WA LA TAQTULOO ANFUSAKUM INNALLAHA KAANA BIKUM RAHEEMA". Yeh sunkar Rasoolullah ﷺ muskuraye aur kuch nahi farmaya. Wajah istedlaal yeh hai ke sahabi ne ayath me khud kushi ke maane liye aur Nabi ﷺ ne uski tardeed nahi farmayi.

Huzoor e Akram ﷺ ne farmaya "Bani Israeel me ek shaksh ko koie zakham hogaya tha, wo uski takleef se be-chain hogaya aur churi lekar jaldi se apna haath kaat daala. Khoon be-tahasha behta raha yahan tak ke wo margaya. Allah ta'ala ne farmaya: Mere bande ne apni jaan ke baare me ujlat machayi. Uski wajah se uspar jannat haraam hai.

Ek hadith me hai ke jis shaksh ne apne aap ko talwaar se halak kar liya use dozakh me ek talwaar dijayegi ke wo us talwaar ko apne peat par maarta rahe. Aur jisne zeher kha kar khud kushi karli use jahannam me zeher dediya jayega ke wo use phaankta rahe. Aur jis shaksh ne pahaad se gir kar khud kushi karli use jahannam me ek pahaad se giraya jaata rahega.

Ek hadith me hai ke 'momin' ko la'anat karna use qatal karne ke barabar hai. Aur momin par kufr ki tohmat lagana use qatal karne ke barabar hai. Aur agar koie shaksh khud kushi karega to jis cheez se usne khud kushi ki hai us se qiyamat me usko azaab diya jayega.

Ek hadith me hai ke kisi shaksh ne zakhmon ki taab na laakar agar apne aap ko talwaar ki dhaar se qatal kar liya. Aap ﷺ ko maloom huwa to farmaya "wo jahannami hai".

30. Jhoot bolna

Baari ta'ala ka irshaad hai:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

Khabar daar jhooton par Allah ki laanat hai.

(Hood: 18)

Doosri jagah irshaad hai:

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ

Beshak Allah ta'ala had se badh jaane waale, jhoot boolne waale ko hidayat nahi deta.

(Al ghafir: 28)

Rasoolullah ﷺ ne farmaya: Beshak sach neki ki taraf lejata hai aur neki jannat ki taraf lejaati hai. Aadmi sach bolta hai aur sach hi ki aadat daal-leta hai yaha tak ke Allah ta'ala usko 'saccha' shumaar karlete hain. (Isi tarah) aadmi jhoot boolta rehta hai aur jhoot hi ki aadat daal leta hai, yahan tak ke Allah ta'ala usko 'jhoota' qaarar dedete hain.

Ek hadith me hai ke Aap ﷺ ne farmaya "3 cheezein munafiq ki alaamat hain, agar cheh wo namaz padhta ho, roza rakhta ho aur daawa karta ho ke wo musalman hai.

1. Baat kare to jhoot bole, 2. Waada kare to khilaaf kare, 3. Amaanat rakhwayi jaaye to khiyanat kare".

Ek aur hadith me hai ke yeh 4 khaslatein jis shaksh me hon wo pakka munaafiq hai. Agar unme se ek ho to ek khaslat e nifaaq usme hai, jab tak use chood na de.

1. Amaanat me khiyanat karna, 2. Waadah khilafi karana, 3. Jhadne me bad zubaani karna, 4. Jhoot bolna.

Sahih bukhari ki is hadith me jisme Aap ﷺ ne apne ek khwaab ka tazkirah kiya hai yeh bhi hai ke "phir ham ek aise shaksh ke paas aaye jo leta huwa tha aur uske sarhane ek aur shaksh tha jo lohe ki kainchee se uske jabde aur aankhe guddi tak kaat raha tha. Jab ek taraf kaat chuka to doosri taraf kaatne lagta tha. Phir abhi ek taraf ka jabda poore tour par kaat bhi nahi paata ke doosri taraf ka jabda sahih hojata. Mai ne jibraeel se poocha 'yeh kaun hai?' unhone batlya ke 'yeh shaksh jhoot bolta tha aur aisa sufaid jhoot ke jo zameen asmaan ke qalaabe milata rehta tha. Iske saath qiyamat tak yahi muaamalah hoga".




Ek hadith me hai ke 3 aadmiyon se na Allah baat karega aur na unki taraf dekhega aur na unhe paak karega (balke) unke liye dardnaak azaab hai. 1. Boodha zaani, 2. Jhoota baadshah, 3. Mutakabbir faqeer.

Doosri hadith me hai ke "Barbadi hai uske liye jo logon ko hasane ke liye jhoot baat ghade. Uske liye barbadi hai, uske liye barbadi hai, uske liye barbadi hai".

Huzoor e Akram ﷺ ka irshaad hai ke "yeh bohot badi khiyanat ki baat hai ke tu apne dost ko koie aisi baat kahe ke wo uske baare me tujhe saccha samajhta ho jabke tu use jhoot bool raha hai".

Hazrat Ibne Masood ؓ farmate hain ke jab aadmi jhoot ka aadhi hojata hai to uske dil par ek siyaah dhabba lagjaata hai, phir wo badhta rehta hai yaha tak ke uske duroog goyi ke nateeje me poora dil siyaah hojata hai. Phir wo Allah ta'ala ke nazdeek jhooton me likh liya jata hai. Is liye musalmaan ke liye sab se behtar aur munaasib surat yahi hai ke apni zubaan ko ziyadah bolne se mehfooz rakhe. Kisi baat ke kehne me maslihat maloom ho to kahe warna khamoosh rahe. Kyun ke khamooshi salamati hai aur salamati ke barabar koie neemat nahi hosakti. Chunanche Huzoor ﷺ ne khud bhi farmaya ke "jo shaksh

Allah ta'ala par aur aakhirat ke din par imaan rakhta ho use chahiye ke koie khair ki baat ho to kahe warna khamoosh rahe".

Hazrat Abu Musa  farmate hain ke mai ne Huzoor e Akram  se poocha "Sab se afzal musalmaan kaun hai?" Aap  ne farmaya "jis ki zuban aur aur haath se doosre musalman mehfooz hon". Bahar haal is tarah ke sainkadon ahadith hain jo jhoot ki burayi me waarid huie hain. Ham ne isharatan unme chand par iktefa kiya hai.

31. Ghalat faisle karna


Allah ta'ala farmate hain:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

Aur jo loog Quran ke muwaafiq faisla na kare wo kafir hain.

(Al maaidah: 44)

Doosri jagah aise logon ko zaalim aur faasiq bhi kaha gaya hai.

Nabi e Kareem  ka irshaad hai ke khilaaf e shariyat faislah karne waale hakim ki namaz qabool nahi hoti. Ek aur hadith me hai ke 'qaazi' yani judge 3 tarah ke hote hain. Ek to jannati hain, baqi dono jahannami. Jis qaazi ne haq ko pehchankar uske muwaafiq faislah kiya wo jannati hai. Aur jis qaazi ne haq ko pehchaankar bhi uske khilaaf faislah kiya wo jahannami hai. Aur wo qaazi jo bagahir ilm o tehqeeq ke faislah karde wo bhi jahannami hai. Poocha gaya ke ya Rasoolallah! jahalat ki wajah se ghalat faislah karne waale ki kya khata hai? Farmaya "uski yahi ghalati hai ke use baghair ilm haasil kiye qaazi banna nahi chahiye tha, phir bhi bana".

Neez Aap ﷺ ka irshaad hai ke jo qaazi banadiya gaya wo aisa hai jaise koie baghair churi ke zubah kar diya gaya ho.

Fuzail bin Ayaaz r.a farmate hain ke jo shaksh qaazi bane use chahiye ke ek din to faisla kare aur ek din apne aap par rone baithe. Muhammad bin waase r.a farmate hain ke qiyamat ke din sab se pehle qaziyon ka hisaab liya jayega. Makhool r.a farmate hain ke agar mujhe qaza aur mout ke darmiyaan ikhtiyaar diya jaaye ke mai chahe ohda e qaza ikhtiyaar karun ya phir meri gardan maardi jaaye to apni gardan katwaane ko qaazi banne par tarjeeh donga. Ayub sakhtayani r.a farmate hain ke mai ne ulama ko dekha ke jo jitna bada aalim hota utna hi wo mansab e qaza se bhaagta aur darta tha. Sufiyaan e souri r.a se kaha gaya ke shuraih qaazi bangaye. Aap ne farmaya: hai kis shaksh ne unhe behka diya. Muhammad bin waase r.a ko basra ke qaazi ki haisiyat se bulaya gaya to aap ne inkaar kardiya. Baadshah ne kehelwaaya agar yeh mansab qabool nahi karenge to mai kode lagwaunga. Irshaad farmaya agar tu aisa karta hai to tu baadshah hai karsakta hai. Lekin mere nazdeek duniya ki zillat aakhirat ki zillat se behtar hai.¹

Aamil e Hims ne Hazrat Umar ibne Abdul Azeez r.a ko

¹ Yeh hukum us waqt hai jabke apne nafs par itminaan na ho ya andesha ho ke hukumraan usko azaadanah faislah karne na denge, neez ohda e qaza ki hirs ho. Lekin agar apne nafs par itminaan ho, dil me us ohde ki talab aur hirs na ho aur is baat ka andesha na ho ke hukum raano ke dabaaon ki wajah se use haq ke mutabiq faisla karna dushwaar hojayega to mansab e qaza ikhtiyaar karne me muzaiqah nahi. Chunanche Hazrat Umar, Hazrat Ali, Hazrat Zaid, Hazrat Ubai (r.a) Shuraih aur Imam e Abu Yousuf wagairah aise hi quzaat me se the. (Moulana Khalid Saifullah Rehmani)

khat likha ke sheher gir raha hai, imaraton ki daagh dozi aur sadkon ki safayi ki zaroorat hai. Hazrat Umar ibne Abdul Azeez r.a ne unhe jawaab me likh bheja "uski imaraton ko adal ke zariyeh mazboot karo aur sadkein zulm ke khatime ke zariyeh saaf karo". Wassalam.

Ulama ne farmaya hai ke haalat e gusse me faislah karna haraam hai aur yeh ke jis qaazi me ilm ki qillat, niyyat ki burayi, akhlaaq ki kamzori aur taqwah ki kami hojaye to uski barbadi yaqeeni hai. Use chahiye ke khud ba khud us azeem ohde se alahidah hojaye.

32. Rishwat lena aur dena

Allah ta'ala ka irshaad hai:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا
فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

*Aur aapas me ek doosre ka maal baatil tour par na khaya karo,
aur na usko hukkaam rasi ka zariyah banao rishwat dekar,
taake logon ke maal ka kuch hissa najayaz tour par khane lago.*

(Al baqrah: 188)

Nabi e Kareem ﷺ ne farmaya "Rishwat dene waale aur lene waale dono par Allah ki laanat hai". Rishwat dene waale ko mustahiq e laanat is liye kaha gaya ke uske rishwat dene ka maqsad yahi hota hai ke uske zariyeh hakim kisi doosre ka haq usko de de, ya wo cheez ataa kare jiska yeh mustahiq nahi. Han agar rishwat rafe zulm ke liye di gayi ho to phir wo dene waala us waeed me dakhil nahi hai. Albatta rishwat dilane waala bhi is laanat me dakhil hai jaisa ke ek doosri riwayat me iski wazaahat hai.

Neez Aap ﷺ ka irshaad hai: "Rishwat dene waala aur rishwat lene waala dono jahannam me jayenge". Ek hadith me hai ke "jisne kisi shaksh se koie sifarish ki aur us kaam ke liye usko koie hadiyah bhi diya to wo soodh ke bade darwaaze par pahunch gaya".

Masrooq r.a kehte hain ke mai ne Hazrat Abdullah ibne Masood ؓ ko yeh farmate huwe suna ke jisne kisi musalmaan ko uska haq dilaya phir us shaksh ne us haq dilane waale ko kuch diya to usko 'suht' kehte hain. Khwaah wo qaleel ho ya kaseer jiske khane par Quran e Kareem me mazammat aayi hai. Yeh sun kar mai ne arz kiya: Hazrat! hamara khayaal to yeh tha ke 'suht' faislon me rishwat lene ko kehte hain. Farmaya wo to kufr hai.

33. Auraton ka mardon ki mushabahat ikhtiyaar karna aur mardon ka auraton ki mushabahat ikhrtiyaar karna

Haq ta'ala ka irshaad hai:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

Aur jin cheezon me ham ne tum ko ek doosre par fouqiyat di hai unki tamanna na karo.

(An nisa: 32)

Baaz auraton ne ahad e risalat me yeh tamanna ki thi ke agar ham mard hote to mardon ki tarah jihad karte. Is par yeh ayath naazil huie aur batlaya gaya ke har ek ko Allah ki takhleeq aur uski taqdeer se khush rehna chahiye.

Nabi e Kareem ﷺ ka irshaad hai ke "Allah laanat kare

un mardon par jo auraton ki mushabihat ikhtiyaar karte hain aur un auraton par jo mardon ki mushabihat ikhtiyaar karti hain".

Ek hadith me hai ke Aap ﷺ ne irshaad farmaya: "Allah laanat kare un mardon par jo auraton jaise kapde pehne aur un auraton par jo mardon jaise kapde pehne".

Ek hadith me hai ke jo mard aurat-pan ikhtiyaar karte hain aur jo aurat mard-pan ikhtiyaar karti hai unpar Allah ta'ala ki laanat hai.

Ek aur hadith me hai ke "bohot si auratein neem barhanah rehne waali, doosron ki taraf maail hone waali aur doosron ko apni taraf maail karne waali hongy, unke sar oont (camel) ki tedi kohaani ki tarah hongy. Yeh na jannat me dakhil hongy na jannat ki khushboo soongh sakengi".

(Is dour me libaas aur waza qata ke eitebaar se tamaam musalmaano me umooman aur doulat mand tabqeh me khusoosan badi be-eitedaali paida hogayi hai. Mushrikeen ki si waza qata aam hai. Aisa mehsoos hota hai ke ek bade tabqe ko yahoodiyon ne apna aalah e kaar bana liya hai taake wo libaas, waza qata aur deegar umoor e muasharat se mutalliq islami aaeen aur sharaee qawaneen ki na sirf yeh ke mukhalafat kare balke uske eahtemaam ko "ghulu fiddeen" ya ghair maqsood qarar dekar musalmano ke zehen se uski ahmiyat ko khatam karte rahe. ' Agar ghour kiya jaaye to kisi qoum ko mitane ka yeh sab se sahal aur

' Jaaye afsoos hai ke bohot se loog apni roshan khayali ke zaam me na sirf waza qata aur libaas o poshaak ke maamale me sunnat e nabawi se gurezaan hain balke uski tazheek aur uske saath tamaskhur par utar aaye hain jo fiqhi tasrehaat ke mutabiq "kufr" hai. Allah usse ham sab ki hifazat farmaye. (Moulana Khalid Saifullah Rehmani)

aasaan tareeqah hai ke us qoum ke shia'ar o atwaar ki haisiyat dheere dheere badal kar ek doosri tehzeeb uspar thoop-di jaaye.

Chunanche is waqt muslim muaashare ki noujawaan ladkiyon ka 100 feesad mardaani shakal ikhtiyaar karke bazaaron me ghoomna aur musawaat ke khush numa parcham tale jama hokar be hayayi ke baam e urooj tak pahunch jana muslim qoum ki zehni mout ki bayyin daleel hai.

34. Biwi ki badkaari par nagawaari na hona

Irshaad e khudawandi hai:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ
وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

Zinakaar mard zinakaar ya mushrik aurat se hi nikah kare aur zinakaar aurat zinakaar ya mushrik mard hi se nikah kare. Aise loog momineen par haram hai.

(An noor: 3)

Nabi e Kareem ﷺ ka irshaad hai ke "3 aadmi jannat me dakhil nahi honge. Walidein ka nafarmaan, dewas aur wo auratein jo mardon ki mushabahat ikhtiyaar karti hain".

Ek hadith me hai ke Allah ta'ala ne 3 aadmiyon par jannat harm kardi hai. Sharaab ke aadi par, Waalidein ke nafarmaan par aur dewas par yani biwi ki khabaasat ka eiteraaf karte huwe usse raazi rehne waala.

Jis shaksh ko yeh maloom ho ke uski biwi logon ke sath ghalat talluqaat kiye huwe behayayi aur fawaahish ki murtakib hai, uske bawajood bhi wo uski muhabbat ki

wajah se ya uske maal ka maqrooz hone ki wajah se ya meher adaa karne ki taaqat na hone ki wajah se isi tarah ki koie aur wajah se is mas`ale ki taraf tawajjuh nahi deta aur use nazar andaaz karta rehta hai to wo be-gheerat hai. Jis shaksh me gheerat na ho usme kisi qisam ki koie khair nahi hoti.¹

35. Muhallil aur muhallil lahu

'Muhallil' aur 'muhallal lahu' yeh dono arabi alfaaz hain jin ka lafzi tarjamah hai 'muhallil' halal karne waala aur 'muhallal lahu' jiske liye halal kiya jaye. Istelaah e shariyat me muhallil us shaksh ko kehte hain jo mutallaqah mugallazah (yani 3 talaq di huie aurat) ko uske saabiq shouhar ke liye jayaz karne ke waaste apni mankooha yani biwi banaye. Aur jiske liye jayaz kiya jaaye yaani saabiq shouhar ko 'muhallal lahu' kaha jaata hai. Is kitaab me is amal ko mutlaqan gunaah e kabeerah qarar diya gaya hai.

Halanke yeh amal mutlaqan gunaah e kabeerah nahi hai, balke isme badi tafseel aur badi nazaakat hai. Ek haisiyat se yeh amal jayaz ban jaata hai to doosri haisiyat se na sirf na-jayaz balke gunaah e kabeerah aur haraam hojata hai. Jisko qadre tafseel ke saath bayan kiya jata hai.

¹ Fi zamanah auraton ka clubon me jaana, ghair mahram mardon se be-takalluf milna, unse haath milana aur doston ka is tarah baithna ke ek ki biwi doosre ke pehloo me baithe wagairah dewosiyat hi ki ek jadeed shakal hai. Aur sitam zareefi yeh hai ke is be hayayi wa be gheerati par taraqqi aur roshan khayali ka deedah zeeb label lagaya gaya hai. Khurd ka naam junoo rakh diya junoo ka naam khurd. (Moulana Khalid Saifullah Rehmani)

Touzeeh e masalah:




Masalah yeh hai ke agar shouhar apni biwi ko 1 ya 2 talaq de de to Quran o Hadith ka yeh fatwah hai ke wahi shouhar apni mutallaqah biwi ko iddat ke andar baghair nikah ke aur iddat ke baad naya nikah karke rakh sakta hai. Aur agar shouhar ne biwi ko 3 talaqein dedi to phir shouhar ke liye yeh aurat halal nahi rehti. Ab agar isko biwi bana chahe to sirf aur sirf ek hi surat hai, wo yeh ke yeh mutallaqah mugallazah kisi doosre aadmi se apna nikah karle aur uske saath izdewaaji zindagi guzaarne ke baad us doosre shouhar se talaq le le ya wo khud talaq de de. Is surat me yeh aurat pehle shouhar ke liye halal hosakti hai warnah nahi.

Ab sawaal yeh hai ke doosra aadmi is mutallaqah mugallazah aurat se nikah mustaqil tour par uske saath izdewaaji zindagi guzaarne ke irade se kare ya mehez 'halalah' banane ki niyyat se 1-2 din ke waaste kare phir chod de?

In dono suraton me se pehli surat me to koie gunaah ki baat nahi. Aur doosri surat me gunaah hoga jabke ba-waqt e nikah ya qabl e nikah usko chod dene ki shart lagayi jaaye ya khud nikah karne waale ne hamesha rakhne ki garz se na kiya ho mehez pehle shouhar ke liye halal karne ke waaste nikah karta ho. Is waaste halalah karne ki garz se jo nikah hota hai uspar Nabi e Kareem ﷺ ne naraazgi ka izhaar farmaya hai aur aise logon par laanat bhi farmayi hai. Usi ki taraf musannif e kitaab Allamah Zahabi alaihir rehmah isharah kar rahe hain. Musannif ka tarjamah pesh karne ke baad is masaleh ke fiqhi nuqta e nazar ko bhi pesh kiya jayega.

1. Hazrat Ibne Masood ؓ se marwee hai ke Nabi e Kareem ﷺ ne muhallil aur muhallal lahu par laanat farmayi hai. 2. Hazrat Ibne Abbas ؓ se manqool hai ke ek

aadmi ne Aap ﷺ se muhallil ke (nikah ke) baare me daryaaft kiya to Aap ﷺ ne farmaya ke "nikah khushi aur raghbat se ho to sahih hai (warna nahi) aur raghbat sirf zaahir ki jaaye aur fil haqeeqat us nikah me raghbat na ho to phir ye nikah na hoga". 3. Hazrat Uqbah bin aamir ؓ se riwayat hai ke Aap ﷺ ne farmaya ke mai tumko 'taisil musta'ar' batlaun (taisil musta'ar yani maangi huie bakri) Sahaba ؓ ne arz kiya zaroor batlaiye. Aap ne farmaya wo muhallil hai. Allah ta'ala ne muhallil aur muhallal lahu par lanat farmayi hai. 4. Hazrat Ibne Umar ؓ se ek aadmi ne poocha mutallaqah mugallazah aurat se mehez uske saabiqah shouhar ke liye halal karne ke waaste shadi karlun? halanke uske shouhar ne na mujhe is baat ka hukum diya hai aur na usko mere nikah karne ka ilm hai. Hazrat Ibne Umar ؓ ne jawaab diya ke nahi! nikah khushi aur raghbat se ho to sahih hai ke agar pasand ho to rakhlo warna chod do. Aur ham Huzoor e Akram ﷺ ke zamane me mehez halal karne ke liye kisi aurat se nikah karne ko safaah (yani zinakaari) samajhte the. 5. Hazrat Umar ؓ ne farmaya ke agar mere paas muhallil aur muhallal lahu ko laaya jaaye to mai dono ko rajm kardunga. 6. Hazrat Umar ؓ se aurat ko uske sabiqah shouhar ke liye halal karne ki niyyat se nikah karne ke baare me poocha gaya to farmaya yeh safaah yani zinakaari hai. 7. Hazrat Ibne Umar ؓ se kisi aadmi ne poocha ke mai ne apni biwi ko talaq de di hai aur wo meri chaha zaad behen thi, ab mai naadim aur sharmindah hun, mera dil bhi usi me hai. Ek aadmi ne iradah kar liya hai ke wo meri mutallaqah biwi se shadi karle taake wo mere liye halal aur jayaz hojaye (kya aisa hosakta hai?) Hazrat Ibne Umar ؓ ne jawaab diya ke agar yeh nikah mehez halal karne ki garz se kiya jaaye to dono zina karne waale honge chahe 20 saal ya 20 saal se zaaid guzaarle. (jabke uska iradah hi us nikah se yeh ho ke wo sabiqah shouhar ke liye usko halal kar raha hai). 8. Hazrat

Ibne Abbas  se ek aadmi ne poocha ke Aye Ibne Abbas! mere bhateeje ne apni biwi ko 3 talaq de di aur ab wo naadim hai. Hazrat Ibne Abbas  ne farmaya tere bhateeje ne khuda ki nafarmani ki hai aur naadim hai shaitaan ki farmabardari ki hai ab usse nikalne ka koie raasta nahi hai. Phir us aadmi ne poocha: kya farmate hain aap us aadmi ke baare me jo (is mutallaqah e salasah se) nikah karle saabiqah shouhar ke waaste halal karne ki garz se. Hazrat Ibne Abbas  ne farmaya: Jo khuda ko dhoka dega khud dhoka khajayega.

Mazkoorah baala ahadith ki roshini me jaisa ke oopar arz kiya gaya musannif rehmatullahi alaih ne ise mutlaqan kabeerah gunaah shumaar farmaya hai. Taaham fuqaha e kiraam ne baaz doosri ahadith o asaar ki roshini me uske gunaah hone me mazed tafseel bayan ki hai, jisse maloom hota hai ke yeh mutlaqan gunaah e kabeerah nahi hai. Baaz suratein mustasna hain.

Ibrahim e nakhayi r.a ne kaha ke ziwaaj e awwal, ziwaaj e aakhir aur mutallaqah e salasah in teeno me se kisi ek ki niyyat bhi halal karne ki hogi to ye nikah baatil hoga. Aur aisi surat me aurat apne pehle shouhar ke liye halal na hogi. Hasan basri, saeed ibne Musayyib, Malik ibne Anas, Lais ibne saad, Sufiyan e Souri, Imam Ahmed r.a ka yahi mazhab aur maslak hai. Imam e Shafae r.a ne farmaya ke agar nikah ke waqt me yeh shart lagayi jarahi hai ke yeh nikah mehez halal karne ke liye hai (izdewaajiyat maqsood nahi hai) to yeh nikah baatil hoga. Aur nikah ke waqt to shart nahi rakhi gayi albatto nikah se qabl is qisam ki shart tehrayi gayi thi to phir yeh nikah sahih hoga. (aur aurat apne pehle shouhar ke liye halal hogi) Imam Abu Haneefah r.a aur Imam e Shafae r.a apne doosre qoul me yeh farmate hain ke mehez halal karne ki garz se halalah ki shart tehrakar ya halalah ki niyyat rakh

kar nikah karna agar cheh gunaah ki baat hai aur is qisam ki niyyat aur shart lagana nikah me ghalat hai, taaham aisa nikah sahih aur durust hojata hai aur us nikah ke baad sohbat hojaye to phir yeh aurat jadeed shouhar se talaq paane ke baad shouhar e awwal ke liye jayaz aur halal hojayegi. Jis tarah agar koie aadmi kisi aurat se is shart par nikah kare ke tere hote huwe mai doosra nikah nahi karunga ya tujhe kahi safar me nahi lejaunga wagirah, is qisam ki shart tehrana agar cheh ghalat hai lekin uska asar nikah par kuch nahi padta. Khud unhi ahadith se jinhe musannif e kitaab ne naqal farmayi hain maslak e ahnaaf ki bharpoor taeed hoti hai. Is liye is hadith me go us shaksh par jisne nikah kiya hai aur us shaksh par jis ke liye nikah kiya gaya hai laanat ki gayi hai, lekin nikah karne waale ko 'muhallil' halal karne waala aur aurat ke shouhar e saabiq ko 'muhallal lahu' yani jiske liye aurat ko halal kiya gaya hai se tabeer kiya gaya hai jo saaf batata hai ke yeh fail mabni bar maasiyat hai aur qaabil e laanat hai lekin uska asar aur hukum bahar haal baaqi rehta hai. Aur uske isi fail ki wajah se aurat shouhar e awwal ke liye halal hojati hai. Wallahu aalam wa ilmuhu ahkam




36. Peshaab ki cheenton se na-bachna

Irshaad e khudawandi hai:

وَيَا بَكَ فَطَهِّرْ

Aur apne kapdon ko paak rakhiye.

(Al mudassir: 4)

Hazrat Ibne Abbas  se riwyat hai ke ek martabah Rasoolullah  ka 2 qabron par se guzar huwa. Aap  ne farmaya: "Yeh dono azaab diye jarahe hain. Aur unka

azaab koie bohot bade gunaah ki wajah se nahi horaha hai, balke unme se ek to peshaab ki cheento se nahi bachta tha aur doosra choghal khoori karta tha".

Matlab yeh ke yeh gunaah to bohot bade hain hatta ke unki wajah se azaab e qabr bhi hota hai, lekin alal umoom loog unhe koie gunaah bhi nahi samajhte ya phir mamooli samajhte hain. Is andaaz e bayan ke zariyeh ghaliban Aap ﷺ ne baaz gunahon ko halka samajhne ki ghalati par tambeeh farmayi hai. Chunanche ek martabah Aap ﷺ ne Hazrat Ayesha رضي الله عنها se yeh baat nihayat wazahat ke saath farmayi: IYYAKI WA MUHAQQIRAATIZ ZUNOOB (yani halke aur chote chote gunaahon se bachti raho).

Ek hadith me hai ke Aap ﷺ ne farmaya: "Peshaab ki cheenton se bachte raho is liye ke azaab e qabar aksar usi wajah se hota hai".

Ek hadith me hai ke Aap ﷺ ne aise 4 shakshon ka zikr farmaya jo apne gunaahon ki wajah se jahannam me is qadar azaab me honge ke unke wawelah machane aur bad boo phailane se ahle jahannam bhi bezaar horahe honge. Un 4 me ek us shaksh ka bhi zikr farmaya jo peshaab se eahtiyaat nahi baratta tha. Yaani paaki na-paaki ki parwaah na karta tha. Allah ta'ala hifazat farmaye. Ameen.

37. Riya kaari

(Is unwaan se mutalliq aayaat wa ahadith gunaah no 1 ke tehet shirk e asgar ke unwaan se tafseel ke saath zikr hochuki hain. Musannif ne yahan usi mazmoon ko dohraya hai. Ham ne takhfeef ke madde nazar takraar ko hazaf karke isharah kardiya hai ke wahan dekh liya jaaye. Albatta is silsile me buzurgon ke chand aqwaal yahan naqal kiye jaate hain.)

Hazrat Qatadah r.a farmate hain ke jab banda koie amal dikhawe ke liye karta hai to Allah ta'ala farmate hain: "Mere bande ko dekho kis qadar mera mazaaq udaa raha hai".

Hazrat Umar ibnul Khattab ؓ ne ek shaksh ko dekha ke gardan jhukaaye chala jaraha hai, to farmaya aye gardan waale! apni gardan utha. Khushu gardan jhukane me nahi balke dil me hota hai.

Hazrat Abu Umamah ؓ ne masjid me ek shaksh ko dekha ke sajdon me ro-raha hai aur dua kar raha hai to aap ne farmaya: "Accha hota agar tu apne ghar me yeh kaam karta".

Hazrat Ali ؓ farmate hain ke riya kaar ki 3 alamatein hain: 1. Tanhayi me sust rehta hai, 2. Majme me bohot chust rehta hai, 3. Agar kisi amal ki tareef ki jaye to usme ziyadati karta hai aur tareef na kijaye to us amal me kami karta hai.

(Allah ta'ala is muhlik marz se hamari hifazat farmaye aur ikhlaas ki doulat se maala maal farmaye. Ameen.)

38. Ilm e deen ka duniya ke liye seekhna

Irshaad e baari ta'ala hai:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Dar haqeeqat Allah ke bandon me ulama hi usse darte hain.

(Faatir: 28)

Hazrat Ibne Abbas ؓ farmate hain: matlab yeh hai ke mere bandon me mujhse sirf wahi loog darte hain jinho ne meri baadshahat, taaqat aur jalaalat e shaan ko jaan liya

hai. Mujahid aur Sha'bi r.a kehte hain ke: aalim wahi hai jo Allah ta'ala se dare. Rabee' bin Anas kehte hain ke: jo Allah se na dare wo aalim hi nahi.

Nabi e Kareem ﷺ ka irshaad hai ke jis shaksh ne mehez duniya talabi ke liye ilm haasil kiya wo qiyamat ke din jannat ki khushboo bhi nahi soongh paayega.

Ek hadith me hai ke jis ne ilm e deen is liye haasil kiya ke uske zariyeh se ulama se mubahasah kare aur sulaha par bartari jataye ya logon ko apni jaanib maail aur mutawajjeh karle to Allah ta'ala usko jahannam me dakhil farmayenge.

Nabi e Kareem ﷺ ke baare me aaya hai ke Aap aise ilm se panaah maangte the jis par amal ki toufееq na ho.

Ek hadith me hai ke jisne ilm haasil kiya aur us par amal nahi kiya to wo ilm usme takabbur paida kardega.

Neez Aap ﷺ ka irshaad hai ke "Qiyamat ke din ek bure aalim ko laakar jahannam me phenk diya jayega jis se uski aantain (intestines) baahar nikal aayenge. Wo unke atraaf aise ghoomega jaise gadha chakki peeste waqt ghoomta hai. Yeh dekh kar loog uske paas jama hokar kahenge ke tera yeh kya mamalah hai? Tu hame amar bil maroof aur nahi anil munkar kiya karta tha. Wo kahega (baat yeh hai ke) mai tum logon ko jin kaamon se rokta tha us par khud amal nahi karta tha. Aur un kaamon ka tumko hukum deta tha khud uske khilaaf kiya karta tha".

39. Ilm ko bila zaroorat e sharaee chupana

Irshaad e khudawandi hai:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ

لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Beshak jo loog hamari naazil ki huwi bayyinaat aur hadaye ko chupate hain, baad uske ke hamne un logon ke liye kitaab me waazeh kardiya hai, yeh aise loog hain jin par Allah ta'ala ki aur har laanat karne waale ki laanat hai.

(Al baqarah: 59)

Musannif r.a farmate hain ke aayat me bayyinaat se muraad choori, badkaari wagherah ki sazayein muraad hain. Aur huda se Hazrat Muhammad ﷺ aur unki sifaat o alamaat muraad hain. Kitaab se muraad tourat hai. Hazrat Ibne Abbas ؓ farmate hain ke aise logon par insaan aur jinnaat ke elawah har har makhlooq ki laanat hoti hai.

Nabi e Kareem ﷺ ka irshaad hai ke "jis shaksh se koie aisi baat poochi gayi jisko wo jaanta hai phir bhi usne usko chupaya, nahi bataya to usko qiyamat ke din Allah ta'ala jahannam ki aag ki lagaam pehnayenge".

Albatta agar kisi baat ke chupane me qoumi wa milli maslihat ho to uske na-zaahir karne me koie haraj nahi. Jaisa ke khud Aap ﷺ aur sahaba e kiram ؓ ke amal se saabit hai. Wallahu aalam.

40. Amaanat me khiyanat karna

Allah ta'ala ka irshaad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

Aye imaan waalo! jaan boojh kar Allah aur rasool ke saath khiyanat ka mamalah na karo. Aur na apni amanaton me khiyanat karo.

Allah ta'ala aur uske Rasool ﷺ ke saath khiyanat na karne ka matlab unki nafarmaani na karna hai.

Doosri jagah irshaad hai:

وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

Allah ta'ala daga-baazon ke fāreeb ko kaar aamad nahi karta.

(Yousuf: 52)

Yani khiyanat karne waala ruswaa hota hai aur hidayat se mehroom rehta hai.

Hadith e paak me khiyanat ko munafiqeen ki alamaat me shumaar kiya gaya hai. Ek hadith me hai ke jo amaanat daar nahi uska imaan nahi aur jiske paas waade ka paas o lihaaz nahi uska koie deen nahi. Ek jagah irshaad hai: "Momin ki fitrat me khiyanat aur jhoot ke elawah har sifat moujood hai".

Ek hadith me hai ke Allah ta'ala farmata hai: "Mai 2 shareekon me teesra hota hun jab tak ke unme se ek doosre se khiyanat na kare". Aur usi me hai ke "logon se sab se pehle jo sifat uthali jayegi wo amaanat daari hai. Aur sab se aakhri jo amal baaqi rahega wo namaz hai. Aur bohot se namazi aise hain ke unme koie khair nahi".

Ek hadith me hai ke khiyanat se bacho, is liye ke wo battareen khaslat hai.

Waazeh rahe ke khiyanat har tarah ki amaanat me hosakti hai. Chunanche jis tarah kisi shaksh ki rakhwaayi huwi cheez amaanat hai isi tarah majlisen bhi amanat hoti hai. Yani chand aadmi baith kar kuch baatein kare aur wo baatein aapasi raaz ki ho to unki hifaazat karna amaanat daari hai. Aur unhe doosron par zaahir karna khiyanat me shaamil hai. Hadith e paak me hai AL MAJAALISU BIL AMAANAH baahami nasishtein amaanat hoti hain. Afsoos ke is mamale me awaam kal anana'am ko to chodiye ahle

deen bhi ghair mohtaata hain, jiske nateejeh me deeni wa ilmi biradari jis phoot wa inteshaar ka shikaar hai wo khoon ke aason rone ke qaabil hai. Allah ta'ala karam ka muaamalah farmaye.

Isi tarah mashwarah talab kiye jaane ki surat me uska jawaab aur poochne waale ke sawaal bhi amaanat hote hain. Aadmi ko chahiye ke mashwarah talab amar ke maa lahu wa maa alaih se acchi tarah waaqifiyyat haasil karke phir sar sari tour par nahi balke us par acchi tarah ghour karke khair ka jo pehloo uske zehen me aaye bila kam o kaast uska izhaar kare. Is muaamale me bad eahtiyaati ya nafs parasti muhlik hai. Aur is par bhi khiyanat ka itlaaq hota hai.

Chunanche hadith me hi: AL MUSTASHAARU MO'TAMANNUN (jis se mashwarah liya jaaye wo ameen hai) Isi tarah masalan madaaris me bhi talabah zimmedaaron ke yahan amaanat hain. Apne idare ki jo khoobiyaan unke sarparston ke saamne waazeh ki gayi hain aur jis ki tehseel ke liye unhone un par eitemaad kar ke apne bacchon ko unke hawaale kardiya hai, qoum ki is azeem amaanat ki taraf se ghaflat baratna aur unki taleem o tarbiyat ke liye jaisa ke unka haq hai aur jaisa uska waadah kiya gaya hai koshish wa kaawish karne me bil iradah kotaahi karna is azeem amaanat me zabardast khiyanat hai.¹

Isi tarah zakaat ki adaygi me kami karna, namaz ko sahih tour par na padhna, wazu me kotahi karna, naap tool me kami karna wagherah in sab umoor par khiyanat ka itlaaq hota hai.

¹ Mulazimeen o mudarriseen wagherah idarah wa hukumat e waqt ke ameen hain. Duty aur kaam ke jo aouqaat muqarrar hain unko youn hi zaaya karna ya unko apne zaati agraaaz aur kaamon me istemaal karna qata'n jayaz nahi. Aisa karna 'khiyanat' bhi hai aur 'choori' bhi. (Moulana Khalid Saifullah Rehmani)

41. Eahsaan jatana

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

Aye imaan waalo! apni khairaat o sadqaat ko eahsaan jata kar aur eeza pahuncha kar baatl, na-qaabil e qabool mat karlo.

(Al baqarah: 264)

Hadith me hai: "Waalidein ka nafarmaan, sharaabi aur eahsaan jatane waala yeh teeno qisam ke loog jannat me dakhil nahi honge".

Ek hadith me hai: "Accghe kaam karke eahsaan jatane se bacho. Kyun ke wo sipaas guzaari se mehroom aur ajar ko zaaya kardeta hai". Phir Rasoolullah ﷺ ne batour e istedlaal ayath e mazkoor tilawat farmayi.

Ibne sireen r.a ne dekha ke ek shaksh kisi ko keh raha hai "mai ne tere saath behtar sulook kiya aur aisa aisa kiya". Ibne sireen r.a ne us shaksh se kaha "khamoosh reh, eahsaan jatane se us eahsaan me koie khair baaqi nahi rehta jis par ke ajar mil sake".

46. Taqdeer ko jhutlana

Irshaad e khudawandi hai:

إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Beshak ham ne har cheez ko ek mutayyan andaaz se paida kiya hai.

(Al qamar: 49)

Ibne jouzi r.a ne iski tafseer me 2 qoul naqal kiye hain. Ek to yeh ke mushrik Aap ﷺ ke paas aakar taqdeer ke baare me behes kar rahe the to yeh ayath naazil huie. Aur doosrah yeh ke Najraan ka ek paadri Aap ﷺ ki khidmat me haazir hokar kehne laga ke Aap kehte hain ke gunaah bhi muqaddar hote hain halaanke baat aisi nahi hai. Aap ﷺ ne farmaya tum loog Allah ta'ala se jhagad ne waale ho. Isi zimn me yeh aayath naazil huie.

Hazrat Umar ibnul Khattab ؓ farmate hain ke qiyamat ke din jab awwaleen o aakhireen sab ikatthe honge to Allah ta'ala ek pukaarne waale ko hukum denge to wo pukaarega "Allah ke dushman kaha hain?" Yeh sunte hi qadriyyah aage badhenge. Phir unhe jahannam me daal diya jayega. Aur Allah ta'ala unse farmayenge:

ذُوقُوا مَسَّ سَقَرَ إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Jahannam ke azaab ka maza chako, ham ne har cheez ko ek andaaz e muqarrar se paidah kiya hai.

(Al qamar: 48,49)

Qadriyyah ko Allah se jhagadne waala is liye kaha gaya hai ke wo taqdeer ke baare me behes karte hain aur kehte hain ke jab gunaah muqaddar ki gayi hai aur usi taqdeer ki wajah se bande se uska irtekaab hota hai to phir use jahannam me daala jaana jayaz nahi hai. Hazrat Hasan r.a farmate hain ke Allah ki qasam! qadriyyah agar roze rakhte rakhte sookh kar rassi hojayein phir namaz padhne lage aur namaz padhte padhte kamaan ke manind hojaye tab bhi Allah ta'ala unhe jahannam me mooh (face) ke bal daal denge aur kahenge ke dozakh ke azaab ka maza chako, beshak ham ne har cheez ko ek andaze par paida kiya hai.

Nabi e Kareem ﷺ ne farmaya: "Har ummat me majoos rahe hain aur is ummat ke majoos wo hain jo yeh kehte

hain ke taqdeer koie cheez nahi". Phir farmaya ke: "jab tu aise logon se mile to unse kehdena ke mai tum se bari hun aur tum mujhse bari ho". Phir farmaya "us zaat ki qasam! jis ke qabse me meri jaan hai agar taqdeer ke jhutlaane waale ke paas uhad ke pahad ke barabar sona ho aur wo sab ka sab raah e khuda me kharch karde tab bhi Allah ta'ala usko qabool nahi farmayenge jab tak ke wo is baat par imaan na laaye ke har acchi aur buri cheez Allah ki taraf se hoti hai". Iske baad Hazrat Umar r.a ne Hazrat Jibraeel a.s ka yeh sawaal aur Aap ﷺ ke jawaab ka zikr farmaya ke Hazrat Jibraeel ne poocha ke 'iman' kya hai? Aap ﷺ ne farmaya: "Yeh ke tu imaan laaye Allah par aur uske farishton par aur uski kitabon par aur nabiyon par aur yeh ke imaan laaye is baat par ke tamaam acchi buri cheezein Allah hi ki taraf se hoti hain".

Allah par imaan laane ke matlab yeh hai ke uske moujood hone, tamaam sifaat e jalaal o kamaal se muttasif hone aur tamaam naqs o aaib ki khaslaton se paak hone ki tasdeeq karna yani yeh ke wo apni makhloqaat ka bila shirkat e ghair ke maalik hai aur usme apni marzi se mutasarrif hai.

Malaikah par imaan laane ka matlab yeh hai ke wo Allah ke saamne aajiz hain aur sab ke sab farmabardaar bande hain iski tasdeeq karna. Quran e kareem me hai ke wo Allah ke ba-izzat bande hain, kisi baat me Allah se sabaqat nahi karte, balke uske har hukum par amal karte hain.

Rasoolon par imaan laane ka matlab yeh hai ke unhone jitni baatein Allah ki taraf se batlayi hain unke sacche hone aur mojizaat ke zariyeh Allah ki taraf se unki taeed kiye jaane ki tasdeeq karna aur yeh ke unhone tamaam paighaam pahuncha diye aur Allah ke hukmon ko apni ummat ke saamne acchi tarah waazeh kardiya aur yeh ke ham par unka eahteraam waajib hai.

Youm e aakhirat par imaan laane ka matlab yeh hai ke qiyamat ke din aur usme waaq hone waale tamaam umoor ke bar haq hone ki tasdeeq karna aur mout ke baad zindah kiye jaane, maidaan e hashar me jama kiye jaane, hisaab o kitaab liye jaane, aamaal ke toole jaane, pul-saraat par se guzaare jaane aur jannat ya jahannam me dakhil kiye jaane ki tasdeeq karna.

Taqdeer par imaan laane ka matlab yeh hai ke har acchi buri cheez ke minjaanibillah hone ki tasdeeq karna. (waazeh rahe ke taqdeer ke mas'ale me behes o muba-hasah karne aur uski gehraayi me jaane se Rasoolullah ﷺ ne sakthi ke saath mana farmaya hai. Is liye isse sakth ijtenaab karna chahiye. Majmoyi tour par youn imaan rakkhe ke jo kuch hota hai bhala ya bura uske moujood hone se pehle bhi aur madoom hone ke baad bhi Allah ta'ala usko jaanta hai.' Balke Allah hi ke tehraye huwe andaaze ke mutabiq aur uske likhe huwe faisle ke muwaafiq hi aqwaal o afa'al aur harakaat wa sakanaat ka sudoor wa wujood hota hai. Poori duniya mujtame hokar bhi na muqaddar se zaaid nafa haasil karsakti hai na muqaddar se zaaid kisi ko nuqsaan pahuncha sakti hai.

43. Doosron ke aaib talaash karna

وَلَا تَجَسَّوْا

Aur tajassus na karo.

(Al hujraat: 12)

' Aur usne apne ilm e muheet ke mutabiq har bande se saadir hone waale aqwaal wa afa'al aur harakaat o sakanaat ko likh diya hai. Choonke Allah ta'ala ka ilm sahih aur wo mustaqbil se bhi bilkul usi tarah agaah hai jaise maazi se. Is liye uske nawistha taqdeer me koie tabdeeli nahi hosakti aur na us me kisi ghalati ka eahtemaal hai. (Moulana Khalid Saifullah Rehmani).

Ibne jouzi r.a farmate hain ke Abu Zaid, Hasan, Zahhaaq, Ibne Sireen r.a ne 'jeem' ke bajaye 'haa' se padha hai. Yani WALA TAHASSASOO. Lekin Abu Ubaidah r.a farmate hain ke TAJASSAS aur TAHASSAS dono ke ek hi maane hain. Mufasssireen farmate hain ke TAJASSUS ke maane hain muslamaano ke uyoob o bheedon ki talaash me rehna.

Matlab yeh hai ke musulmano ko nahi chahiye ke wo apne muslim bhaiyon ke uyoob o naqaais ki talaash me rahen. Balke koie baat bhi ilm me aajaye to bila tehqeeq na us par eitemaad kare aur na kisi aur se uska zikr karen. Sahaba e Kiraam ﷺ ne is muaamale me bada eahtemaam kiya hai. Chunanche ek martabah Hazrat Abdullah Ibne Masood ﷺ se kaha gaya ke Waleed ibne uqbah ki daadhi se sharaab tapak rahi hai. Aap ﷺ ne farmaya ke hame tajassus se roka gaya hai. Ham usi baat par eitemaad karenge jo dalaail se saabit hojaye.

Rasoolullah ﷺ ne farmaya: "JO aadmi logon ki baahami guftagu par kaan lagata hai, halaanke wo use batana nahi chahte to aisa shaksh is qaabil hai ke uske kaano me pighla huwa seesah bhar diya jaaye". Allah ham sab ki hifazat farmaye.

44. Chughal khoori karna

Allah ta'ala ka irshaad hai:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ هَمَّازٍ مَّشَاءٍ بَنِيمٍ

*Jo taane dené ka aadhi hai, chughliyan lagata phirta hai,
bhalayi se rookne waala, ziyadati karne waala bad amal hai.*

(Al Qalam: 11)

NAMEEMAH chughal khoori karne yaani idhar ki baatein udhar aur udhar ki baatein idhar naqal karke fasaad machane ka kaam hai. Aur iska hukum yeh hai ke yeh kitaab o sunnat ki roshini me ba ittefaaq e ummat haraam hai.

Nabi ﷺ ne farmaya: "Chughal khood jannat me dakhil nahi hoga". Chughal khoori ki wajah se qabar ke azaab me muftala hona jis hadith se saabit hai wo hadith guzar chuki hai.

Hazrat Hasan Basri r.a farmate hain: jo shaksh tumhare saamne doosron ki baatein bayaan kar raha hai usse hoshiyaar raho. Kyun ke wo tumhaari baatein bhi doosron tak pahunchayega.

Hadith me hai ke jo shaksh duniya me dohri zubaan rakhta hai (yani uske paas aakar kuch kehdiya aur uske paas jaakar kuch kehdiya taake unke darmiyaan jhagda, fasaad daale) to Allah ta'ala qiyamat ke din uske liye jahannam ke aag ki 2 zubaane banadenge.

Imaam Ghazali r.a farmate hain: chughal khood ki haqeeqat yeh hai ke logon ke bheed aur aisi baatein jise wo aam karna nahi chaahate doosron ke saamne zaahir kardeta hai. Yeh zaahir karna zubaan se ho ya tehreer se ya ishare se ya kisi aur shakal se. Isi tarah in bheedon ka talluq khwaah unke aamaal se ho ya unke aqwaal se ya kisi aur sifat se waise aam tour par kisi shaksh ki baat jaakar uske mutalliqah aadmi ke saamne naqal kardene ko chughal khoori kaha jaata hai".

(is liye musalmaano ke liye munaasib yahi hai ke doosron ki jo baatein unke ilm me ya nazar me aaye unke izhaar se apni zubaan band rakhe. Albatta jis ke izhaar karne me kisi ka nafa ho ya kisi ko zarar ya maasiyat se bachana maqsood ho ya usse koie ijtemaayi ya deeni maslihat mutalliq ho to aur baat hai).

Saaib bin ubaad r.a ke paas kisi ne khat bheja aur usme kisi doulat-mand yateem ke maal par qabzah karlene ki targheeb di. Aap ne usi khat ke peeche likh bheja ke "Chughal khoori bohot buri baat hai, agar cheh sahih baat hi kyun na ho. Mayyit par Allah rehem farmaye aur yateem ki hifazat farmaye aur maal ko uska samarah banaye aur uspar qabzah karne ki koshish karne waale ko apni rehmat se door karde. Faqat".

Ek shaksh ne Hazrat Ali bin Hussain r.a ke paas jaakar arz kiya ke fulaan saheb ne aap ke baare me yeh baatein kahi hain. Aap ne farmaya ke mujhe uske paas lechalo. Jab uske paas pahunche to unhone farmaya: "Mere bhai! tum ne jo baat mere baare me kahi agar wo sach hai to Allah ta'ala meri maghfirat farmaye aur agar ghalat hai to Allah ta'ala tumhari maghfirat farmaye". Yeh keh kar chale aaye.

45. Laanat malamati karna

Irshaad e khudawandi hai:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا
بِهَتَانًا وَإِثْمًا مُّبِينًا

Jo loog momin mardon auraton ko na-haq takleef pahunchate aur unpar tohmat lagate hain unho ne apne oopar bohtaan aur bade gunaah ka boojh utha liya hai.

(Ahzaab: 58)

Nabi e Kareem ﷺ ka irshaad hai ke: "Momin ko gaali dena fisq aur uska qatal kufr hai". Ek hadith me hai: "Momin par laanat karna uske qatal ke mutaraadif hai". Ek aur hadith me hai ke: "Momin na taana dene waala hota

hai na laanat karne waala, na fahash gooyi karne waala na bad-kalaami karne waala".

Ek aur mouqeh par Aap ﷺ ne farmaya: Jab aadmi kisi cheez par laanat karta hai to wo laanat asmaan ki taraf jaati hai, magar asmaan ke darwaaze pehe se uske liye band kardiye jaate hain to waapas zameen ki taraf aati hai, zameen ke darwaaze bhi band hojate hain phir wo daaye baaye ghoomti hai. Jab use kahi se koie raasta nahi milta to jis par laanat ki gayai hai wahan jaati hai ba-shart yeh ke wo mustahiq e laanat ho warna laanati ke paas lout kar aajaati hai". (yani khud laanat karne waala maloon hojata hai).

Umar bin Qais r.a kehte hain ke ek aadmi jab kisi jaanwar par sawaar hota hai to wo jaanwar kehta hai ke Ya Allah! is sawaar ko mere oopar shafeeq o raheem bana. Phir agar wo us jaanwar ko laanat karta hai to wo jaanwar kehta hai "Allah aur Rasool ﷺ ke nafarmaan par Allah ki laanat hai".

Imran bin haseen ؓ farmate hain ke ham kisi safar me Rasoolullah ﷺ ke hamraah chal rahe the, hamare saath ek ansaari aurat ek oontni par sawaar thi. Onntni ne bidakna shuru kiya to us aurat ne us par laanat ki. Aap ﷺ ne sun-liya aur irshaad farmaya: "is par jo kuch lada huwa hai utaarlo aur use youn hi chood do. Kyun ke wo malo'on hai". Raawi kehte hain ke goya us waqt meri aankhon me wo naqshah ghoom raha hai ke wo logon ke darmiyaan chal rahi thi aur uske jaanib koie dekh bhi nahi raha tha.

(Albatta Quran o Sunnat se yeh baat saabit hai ke ghair muayyan wa ghair mushakkhas tour par laanat karna jayaz aur durust hai, jaisa ke Quran e Paak me hai JHOOTON PAR ALLAH KI LAANAT ya ZAALIMON PAR ALLAH KI LAANAT. Isi tarah hadith me bhi hai ke Aap ﷺ ne farmaya: Sood khane, khilane aur jhooti gawaahi dene

waale par Allah ki laanat". Isi tarah noha karne waalon par, nange sar phirne waalion par aur behayayi ke kaam karne waalon par, waalidein ko gaaliyan dene waalon par, qoum e loot ka amal karne waalon par Aap ﷺ ne (bahaisiyat e majmooyi) laanat farmayi hai. Aur mukhtalif afaal hain jin ke karne par Aap ﷺ ne laanat farmayi hai. Zeer e nazar kitaab me aksar gunaah aise hain ke jin ke murtakib par Allah ke Rasool ﷺ ne laanat farmayi hai. Aur laanat ke maana hai Allah ki rehmat se doori. Ab andaza kijiye ke yeh sakth tareen bad-dua wo bhi ba-zubaan e nubuwwat ﷺ! Kya thikana hai aise shaksh ki na-muraadi wa na-kaami ka. Allah ta'ala ham ko in aamaal e qabeeha aur afaal e razeelah se paak farmaye aur hamari, hamare walidein ki maghfirat farmaye. Ameen)

Musannif r.a farmate hain ke: baddua bhi laanat se qareeb tar hai. Jaise kisi ke yeh kehna ke "uska jism sahi na rahe ya Allah use barbaad karde wagairah jaise alfaaz ko zubaan se adaa karne se bhi musalmaano ko apne aap ko bachana chahiye.

46. Waada khilaafi karna

Allah ta'ala farmate hain:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Aur waade poore kiya karo. Be-shak waadon ke baare me bhi baaz purs hogi.

(Bani israeel: 34)

Zujaaj r.a farmate hain: "Har wo cheez jiska Allah ne hukum diya, ya usse roka hai wo sab ahad me dakhil hai".

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

Aye Imaan waalo! waade poore kiya karo.

(Al maaidah: 1)

Zahhaak r.a farmate hain ke wo tamaam muaahade usme dakhil hain jo Allah ta'ala ne Quran e Kareem ke zariyeh is ummat se kiye hain ke haraam o halal, awaamir o nawaahi ke baare me wo Allah ki ita'at karenge wagairah. Wallahu aalam

Rasoolullah ﷺ ne naqz e ahad ko nifaaq ki alaamat qarar diya hai. Ek hadith me hai ke: Waada khilaafi karne aur muaahade toodne waale qiyamat ke din (is haal me aayenge) ke unke haathon me ek ek jhanda hoga aur kaha jayega ke usne fulan ibne fulan ko dhoka diya tha.

47. Kaahin aur nujoomi ki tasdeeq karna

Irshaad e khudawandi hai:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ
عَنْهُ مَسْئُولًا

Aur us baat ke peeche na pada karo jiska tumhe ilm hi na ho.

Kyun ke kaan, aankh aur dil har ek se purshish hogi.

(Bani israeel: 36)

Kalbi r.a kehte hain: Matlab yeh hai ke jo baat tujhe nahi maloom wo mat keh. Qatada r.a kehte hain ke jo baat tum ne suni nahi uske baare me yeh mat kaho ke mai ne khud suna hai. Isi tarah jo baat tum ne dekhi nahi uske baare me yeh mat kaho ke mai ne khud dekha hai. Aur jo baat tum nahi jaante usko janne ka daawa na karo.

Waalibi r.a farmate hain ke: "Kaan, aankh aur dil ke baare me pooche jaane ka matlab yeh hai ke unke istemaal

ke baare me suwaal hoga ke kahan kahan kya kiya? Jisse yeh baat waazeh hojati hai ke aankh ko haraam manaazir ke dekhne se aur kaan ko unki awaazein sunne se aur dil ko najayaz iradah karne se baaz rakhna bohut zaroori hai. Wallahu aalam.

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ
Wo ghaib ka janne waala hai to wo uska kisi par izhaar nahi karta, albatta apne rasoolon me se jise chahta hai (us par ghaib ko zaahir kardeta hai).

(Jin: 26,27)

Ibne jouzi r.a farmate hain ke matlab yeh hai ke Allah ta'ala hi tanha ghaib ka jaanne waala hai. Aur uska koie shareek nahi. Lihaza koie aisi baat jisko usne zaahir nahi kiya bandon me se koie usse waaqif nahi hosakta. Albatta apne rasoolon me se jisko wo chahta hai ghaib ki khabrein bhi bata deta hai. Is se yeh baat bhi maloom hogayi ke jo shaksh yeh aqeedah rakhta ho ke sitaron ya munjim se ghaib ki baatein maloom hosakti hain to wo kafir hojayega. Wallahu aalam.

Hadith me hai ke: "Jo shaksh kisi kaahin ya nujoomi ke paas jaaye aur uski tasdeeq bhi karde to usne us cheez ka inkaar kardiya jo Muhammad ﷺ par nazil huie" Yani Quran.

Riwayat hai ke ek din Rasoolullah ﷺ ne baarish ke douraan subah ki namaz padhayi, phir hamari taraf mutawajjeh hokar farmaya: "Jaante ho tumhare parwar-digaar ne kya farmaya? " Ham ne arz kiya Allah aur uske Rasool ﷺ ziyadah jaante hain. Irshaad farmaya: "Allah ta'ala farmata hai mere bande imaan bhi laaye aur kufr bhi kiya". (iski tafseel yeh hai ke jisne yeh kaha ke Allah ke fazl uski rehmat se barish huie to wo mere oopar imaan laaya aur nujoom ka inkaar kardiya. Aur jisne yeh kaha ke fulaan

sitaare ke doobne aur fulaan ke nikalne se baarish hogayi to usne mera inkaar kiya aur sitaaron par imaan laaya).

Ulama farmate hain ke jis shaksh ne yeh kaha ke fulan sitaare ke nikalne ki wajah se baarish huie to agar us lafz ke kehne waale ke zehen me yeh aqeedah hai ke sitaarah moojid e afa'al hota hai aur baarish ka nuzool uske fail se saadir hota hai, tab to bila shak o bila ikhtelaaf kafir hai. Aur agar aqeedah to nahi, albatta yeh samajhta hai ke yeh baarish ki alaamat hai ya fulaan sitaare ka zuhoor ya ghuroob is baat ki alaamat hai ke baarish hogi wo kafir nahi hoga.

Magar isme ikhtelaaf hai ke is qisam ke kalimaat kehne chahiye ya nahi? Sahih yahi hai ke inka istemaal makrooh hai.

Nabi e Kareem ﷺ ne farmaya: "Jo shaksh kisi kaahin ya nujoomi ki baat ki tasdeeq kare 40 din tak uski namaz qabool nahi ki jaati".

Ek hadith me hai ke: "Malaaiakah baadalon ke paas aakar baaham guftagoo karte hain ke aaj Allah ta'ala ne yeh faisle kiye hain to shaitan uske sunne ke liye baadalon ki taraf chadhta hai aur usme se ek aadh baat sun kar nujoomiyon ko bata deta hai. Phir wo usme sainkadon jhoot apni taraf se milakar logon ko bataate hain". (Isse ziyadah nujoomiyon ki khabar ki haisiyat nahi).

48. Shouhar ki nafarmaani karna

Qalallahu ta'ala:

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
وَاصْرُبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا

Aur jin auraton ki nafarmaani karne ka dar ho to awwal martabah unhe samjha diya karo aur phir unke saath sohbat daari karna tark kardo. Aur agar phir bhi na samjhe to unhe maaro, phir agar wo tumhari ita'at karne lage to tum bhi unme koie aaib na dhoondo.

(An nisa: 34)

Waahidi r.a farmate hain ke NUSHOOZ se muraad yahan shouhar ki nafarmaani hai. Lihaza jo aurat apne souhar ki nafarmaani kare to us nafarmaani ko door karne ka tareeqah yeh hai ke usko Quran o hadith ke zariyeh apne un huqooq se agaah kare jo Allah ta'ala ne uspar rakkhe hain. Phir bhi agar wo na maane to phir use jaisa ke Hazrat Ibne Abbas r.a ne tafseer ki hai ke usse kalaam tark karde aur sote waqt uski jaanib peeth karke sokar apni naraazgi wa khafgi ka izhaar kare ke shaayad wo is tarz e amal se dar kar nafarmaani tark karde. Lekin uske bawajood nafarmaani aur hat-dharmi ka yahi haal rahe to jayaz hai ke uski pitaayi kare. Magar wo pitaayi aisi na ho ke zakham aajaye ya aur koie nuqsaan pahunche. Balke tadeeban halki si pitaayi kar sakta hai. Phir agar wo baaz ajaaye aur ita'at karne lage to khwa-ma-khwaah jazbae inteqaam ki wajah se usme uyoob aur kotahiyan talaash karke pareshaan karne aur use be-sahara karke chod dene ki koshish hargiz na kare. Balke darguzar aur shafaqat ka muaamalah kare.

Nabi e Kareem ﷺ ka irshaad hai: "Agar koie aurat uske shouhar ke bulane ke bawajood nahi aayi aur tanha sogayi to farishte subah tak uspar laanat karye rehte hain".

Ek riwayat me hai ke 3 aadmiyon ki Allah ta'ala na namaz qabool karte hain aur na unki koie neki (qabooliyat ke liye) aasmano par uthayi jaati hai. 1. Bhaaga huwa ghulaam jab tak ke wo waapas apne aaqa ke paas na

pahunch jaaye, 2. Wo aurat jis ka shouhar (kisi maqool wajah se) usse naraaz ho jab tak ke wo apne shouhar ko khush na kare, 3. Sharaabi jab tak ke uska nasha na utar jaaye.

Ek hadith me hai ke: "kisi aisi aurat ke liye jo Allah par aur aakhirat ke din par imaan rakhti hai jaayaz nahi hai ke apne shouhar ki moujoodgi me baghair uski ijazat ke (nafil) roza rakhe".

Ek hadith me hai ke: Agar mai kisi ko kisi ke saamne sajdah karne ki ijaazat deta to aurat se kehta ke wo apne shouhar ko sajdah kare.


Ek hadith me hai ke jis aurat ka shouhar uski mout ke waqt usse raazi ho wo jannati hai. Chunanche aurat par laazim hai ke wo har waqt apne shouhar ki marziyaat ka itteba kare aur uski naraazgi waale aamaal wa aqwaal se apni hifazat kare aur hayadaari, nigaahon ki hifazat, ita'at o farmabardaari, baat karte waqt khamoosh rehna aur ghour se sunna, baahar jaate waqt use rukhsat karna, uski moujoodgi me saaf suthre rehna aur apne aap ko shouhar ki khaatir khushboo aur doosri tarah ki zeenat se muzayyan karna aur uske ghayaab me un cheezon se kulliyatan eahtiyaat baratna aur uske rishte daaron ka ikraam o ezaaz karna wagairah umoor par mudaawamat wa hameshgi ikhtiyaar kare. Neez yeh bhi zaroori hai ke jab shouhar uska iradah kare to apne aap ko bakhushi wa raghbat pesh karde, ba-shart yeh ke koie sharee uzar maane na ho.


Asmaee' r.a kehte hain ke mai ek martabah ek gaao me gaya to ek nihayat khoob surat aurat par nazar padi aur uske shouhar se bhi mulaqaat huie jo nihayat bad shakal tha. Mai ne us aurat se poocha ke us shaksh ki matehati (biwi banne) ko tum ne kaise pasand karliya aur kis tarah nibaah hota hai? To usne kaha, sun aye musafir! mai sochti





hun ke mumkin hai ke us bande ka Allah ta'ala se behtareen talluq ho aur mera talluq Allah ta'ala se us jaisa na ho. Is liye Allah ta'ala ne uski ita'at ki badoulat mujhe uska dunyawī ajar banadiya ho aur usko meri sayyiaat ka dunyawī anjaam diya ho.

Ummul momineen Hazrat Ayesha r.a farmaati hain ke: Aye auraton ! agar tumhe maloom hojata ke shouharon ka tumhare oopar kya haq hai to tum apne gaalon se shouharon ke pairon ki gard pochti.

Ek hadith me hai ke "Apne shouhar ki farmabardaar biwi ke liye hawaaon me parinde, samandaron me machliyan, aasmaano me farishte (hatta ke) suraj aur chaand maghfirat ki dua karte hain. Aur jo koie aurat apne shouhar ki nafarmaani karti hai to us par Allah ki, fariston ki aur tamaam logon ki laanat hoti hai. Aur jis kisi aurat ne apne shouhar ke chehre ko tursh o tund banaya wo Allah ke ghazab me rehti hai jab tak ke usko khush na karde ya raazi na karle. Aur jo koie aurat baghair ijazat, shouhar ke ghar se bahar jaati hai to jab tak wo lout nahi aati farishte uspar laanat karte rehte hain".

Hazrat Fatimah r.a se Hazrat Ali  ne poocha ke aurat ki khair (aur uski khoobi) kya hai? Hazrat Fatimah r.a ne farmaya: yeh ke na wo kisi (ghair) mard ko dekhe aur na kisi ghair mard ki nigaah us par pade.

Hazrat Ali  farmate the: Musalmaano! tumhe sharm nahi hai, tumhe gheerat nahi hai, tum loog kis tarah apni biwiyon ko azaad chood dete ho ke wo baahar phira kare aur logon ki nazarein unpar pade.

Hazrat Ali  farmate hain: Ek martabah mai aur Fatimah r.a Aap  ke ghar gaye, dekha ke Aap  bilak bilak kar ro rahe hain. Mai ne kaha mere ma-baap aap par qurban hon ya rasoolallah! Aap kyun ro rahe hain? Aap  ne farmaya: Ali! mai ne shab e meraaj me dekha ke meri

ummat ki auraton ko mukhtalif tareeqon se azaab horaha hai. Jab kabhi wo naksha aankhon me phir jaata hai to mujhe rona aajata hai. Mai ne us waqt dekha tha ke ek aurat dozakh me apne baalon se latki huwi hai aur uska dimaagh khoul raha hai. Aur ek ko dekha ke apni zubaan se latki huwi hai aur uske halaq me dozakhiyon ka laho daala jaraha hai. Aur ek aurat ko dekha ke uske pair pistaano se aur haath peshaani se kas diye gaye hain. Aur ek aurat ko dekha ke wo pistaano se latak rahi hai, ek aurat ko dekha ke uska sar khinzeer ka hai aur badan gadhe ka sa hai, uspar ek lakh tarah ka azaab horaha hai. Ek aurat ko dekha ke kutte ki shakal me hai aur aag uske mooh se daakhil hokar pakhaane ke muqaam se nikal rahi hai aur farishte aag ki salaakh uske sar par maar rahe hain.

49. Nouha karna



Nabi e Kareem ﷺ ka irshaad hai ke jo shaksh chehron par tamaache maare, kapde phaade aur jaahilanah koosna koose wo ham me se nahi hai.

Hazrat Abu Musa Asha'ri r.a farmate hain ke Rasoolullah ﷺ ne farmaya SAALIQA, HAALIQA aur SHAAQQA se bari hain. SAALIQA: buland awaaz se rone waali, HAALIQA: museebat ke waqt sar mundhane waali ya baal nochne waali, SHAAQQA: museebat ke waqt kapde phaadne waali. Aur yeh sab kaam ba ittefaaq e ulama haraam hain.

Hazrat Umme Atiyyah r.a farmati hain ke Aap ﷺ ne ham se baia't me ahad liya tha ke ham noha nahi karenge.

Hazrat Abu Saeed Khudri ؓ farmate hain ke Rasoolullah ﷺ ne noha karne waali aur sunne waali dono par laanat faramayi hai.

Ek hadith me hai ke mujhe 2 gandi aur ahmaq awaazon (ke sunne) se roka gaya hai. Ek to mazaaf wa mazameer aur gaane bajaane ki awaaz, doosri museebat ke waqt chehre par thappad maarte aur noha karte huwe cheekhne, chillane ki awaaz.

Hazrat Hasan  farmate hain ke 2 awaazein malo'on hain. Ek mousooqi ki awaaz aur doosri noha ki awaaz. Imam auzaayi r.a farmate hai ke Hazrat Umar  ne ek makaan se nouha ki awaaz suni, aap chand aadmiyon ke saath usme daakhil huwe aur auraton ko hatate huwe nouha khwaan ke paas gaye aur is qadar maara ke uska kapda jo oodh rakha tha gir pada. Phir farmaya noha karne waali ko maarna durust hai. (aur un logon ko khitaab karke farmaya ke) uska rona tumhare gham me shirkat ke liye nahi balke tum se maal wasool karne ke liye hai. Aur uski pitaayi is liye bhi durust hai ke yeh tumhaare murdon ko eeza pahuncha rahi hai aur zindon ki takleef badha rahi hai, aur tum logon ko sabar karne se rook rahi hai. Halanke Allah ta'ala ne sabar ka hukum farmaya hai. Neez yeh aurat tumhe jaza fazaa ki targheeb derahi hai. Halanke Allah ta'ala ne usse roka hai.

Hadith me hai ke logon ke noha karne ki wajah se mayyit ko azaab diya jaata hai. Is hadith ki tashreeh me ulama ne kalaam kiya hai aur kaha hai ke use zaahir par mehmoool nahi kiya jasakta balke uski taaweel ki-jaayegi. Chunanche mukhtalif taaweel ki gayi hain jin me azhar aur waazeh yeh hai ke agar mayyit ne noha ki wasiyyat ki thi to usko bhi azaab hoga warna nahi. Wallahu aalam.

Waazeh rahe ke noha aur nayahat ke maane hai mayyit ke muhaasin aur khoobiyan zikr karke buland awaaz se rona jabke yeh islam me jayaz nahi hai. Albattab is tarah rona ke bil-iradah awaaz buland na kijaaye aur rone ke darmiyaan mayyit ka mahaasin ka tazkirah ajaaye to haraam nahi hai.

Hadith me hai ke Rasoolullah  Saad bin Ubadah  ki

eyadat ke liye tashreef legaye to unki aakhiri haalat dekh kar ro-pade. Aap ﷺ ka rona dekh kar sahaba e kiraam bhi rone lage. Aap ﷺ ne farmaya: "Kya tum logon ne nahi suna ke Allah ta'ala dil ke gham aur aankh ke aasuon par azaab nahi deta. Balke us (zubaan) ki wajah se azaab deta hai ya rehem farmata hai". (Yani zubaan se gila wa shikwah karne ya noha karne ki wajah se Allah ta'ala naraaz hokar saza denge. Uske bar khilaaf zubaan ko band rakhne ya raza bil qadr ke saath kholne par khush hokar rehem farmayenge).

Hazrat Umar ؓ farmate hain ke jab malakul mout kisi ki rooh qabz karte hain to us ghar ke darwaze par teher jaate hain aur dekhte hai ke koie chilla raha hai aur koie baal nooch raha hai aur koie kapde phaad raha hai to wo kehne lagte hain Allah ki qasam! mai na kisi ki umar ghata sakta hun aur na kisi ka rizq rook sakta hun aur na kisi par zarrah barabar zulm karsakta hun. Ab agar tumhari yeh shikayat mujhse hai to Allah ki qasam mai Allah ki taraf se mamoor hun is liye be-qasoor hun. Aur agar mayyit se hai to bechara maq`hoor hai. Aur agar Allah se hai to us shikayat ki wajah se tum sab kafir hogaye. Aur mai to ab aaya hun iske baad bhi baar-baar aunga yahan tak ke is ghar me koie zindah na bache.

Huzoor e Akram ﷺ ne farmaya: Allah ki qasam agar mayyit ke ghar waale (us waqt) malakul mout ko dekhle aur unki baaton ko sunle to mayyit ko bhool jayenge aur apne aap par rone lagenge.

50. Bagawat wa sarkashi

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رِضْوَانًا يَكُونُوا مَعَ
الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ

Ilzaam to sirf un logon par hai jo logon par zulm karte hain aur zameen me na-haq ziyadti karte phirte hain. Yahi hain jinhe azaab e aleem hoga.

(At toubah: 93)

Chunanche Allah ta'ala ne Qaroon ko zameen me isi wajah se dhasa diya ke usne apni qoum aur apne nabi ke saath baghawwat ki thi. Allah ta'ala ka irshaad hai:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ

Beshak Qaroon; Musa ki qoum me se tha, to usne qoum par ziyadati shuru kardi aur ham ne usko is qadar khazane de rakhe the ke uski kunjiyaan ek badi taaqatwar jamaat bhi nahi utha sakti thi.

(Al Qasas: 76)

Ibne jouzi r.a farmate hai ke Qaroon ki baghawwat ke silsile me chand aqwaal hai. Pehla qoul yeh hai ke Qaroon ne ek zaaniyah ko aamaadah kiya ke wo Hazrat Musa a.s par apne saath badkaari ka ilzaam lagaye. Usne aisa kiya lekin jab Hazrat Musa a.s ne us se qasam khane ko kaha to usne yeh sara qissa keh sunaya. Doosra qoul yeh hai ke usne Allah ki zaat e aali se kufr wa inkaar kiya. Teesra qoul yeh hai ke usne kufr aur sarkashi ikhtiyaar ki. Choutha qoul yeh hai ke wo (takabbur se) kapde latkaye rakhta tha. Paanch wa qoul yeh hai ke choonke wo Firoun ka khaadim tha is liye Firoun ke bal-boote par Bani israeel par zulm o ziyadati me laga rehta tha.

In aqwaal me bazaahir koie ikhtelaaf nahi. Qaroon jaise sarkash me in sab umoor ka moujood hona baeed az imkaan nahi balke qareen e qiyaas hai. Aur bila shubah un me se har ek fail aisa hai jis par baghawwat ka itlaaq

hosakta hai. Bahar haal sarkashi ka mizaaj bada khatarnak aur halakat kheez hai. Allah ta'ala ham sab me aajizi aur tawaazu paida kare. Ita'at o farmabardari waala mizaaj hame naseeb farmaye. Ameen.

51. Matehaton par ziyadati karna

Irshaad e khudawandi hai:

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

Beshak Allah ta'ala kisi maghroor o mutakabbir ko pasand nahi farmate.

(An Nisa: 36)

Ahadith me hai ke Rasoolullah ﷺ is duniya se tashreef lejaane se qabl aakhri bimari me namazon ke eahtemaam aur ghulamon par eahsaan ki wasiyyat karte huwe aksar farmate rehte the ke: "Allah Allah aur tumhare matehet". (Yani Allah se daro aur namazon ko waqt par aur har haal me adaa karne ka eahtemaam karo aur apne matehaton yani noukaron, ghulaamon, baandhiyon ka khaas khayaal rakkho ke un par zulm o ziyadati na hone paaye).

Hazrat Ibne Masood رضي الله عنه farmate hain ke ek martabah apne ghulaam ko kode maar raha tha, peeche se awaaz aayi: "Aye Ibne Masood! beshak Allah ta'ala ko tujh par isse ziyadah quwwat hai jitni tujh ko is ghulaam par hai". Mai ne palat kar dekha to yeh farmane waale Allah ke Nabi ﷺ the. Aap ﷺ ki haibat se mere haath se koda choot kar gir-gaya. Mai ne kaha Ya Rasoolallah! Aaindah aisi ghalati na karunga aur is ghulaam ko apni khata maaf hone ki khaatir azaad kiye deta hun. Aap ﷺ ne farmaya: Agar tum aisa na karte to qiyamat ke din aag tumhe lapeet leti".

Ek hadith me hai ke: "Jis shaksh ne is duniya me kisi ko zulman ek koda maara to qiyamat ke din uska qisaas liya jayega".

Ek hadith me hai ke Aap ﷺ se poocha gaya ke Ya Rasoolallah! ham khaadim ko kitni martabah maaf karde? Aap ﷺ ne irshaad farmaya: "Din me 70 martabah". Yani be-hisaab martabah maaf karo.

Ek hadith me hai ke ek martabah Rasoolullah ﷺ apne khaadim ko miswaak dikha kar daant-te huwe farmaya: "Agar qiyamat ke din qisaas ka andesha na hota to teri is miswaak se pitayi karta".

Ek hadith me hai ke Aap ﷺ ne farmaya: "Allah se daro, namazon ka eahtemaam karo aur apne matehaton par shafaqat karo. Jo tum khaate ho unhe khilaa, jo tum pehente ho usi me se unhe pehnaao aur taaqat se ziyadah kaam ka boojh unpar na daalo. Aur agar koie kaam ziyadah boojh ka karwaana hi hai to tum bhi usme shareek hokar unki madad karo. Allah ki makhlooq ko azaab mat do (yeh sooch ke) aaj tum unke maalik ho, Allah chaahe to yeh bhi hosakta hai ke kal wo tumhara maalik hojaye".

Kuch loog Hazrat Salman Farsi ؓ ki khidmat me haazir huwe, us waqt wo Madaain ke ameer the aur apne ghar ka aata goondh rahe the. Un logon ne poocha aap ke paas aata goonghne ke liye koie khadimah nahi? Farmaya usko mai ne kisi doosre kaam par bheja hai, mujhe accha nahi laga ke sab kaam usi se karaya jaaye.

Ek hadith me hai ke: "Jo loog duniya me logon ko (na-haq) azaab dete hain unko qiyamat ke din Allah ta'ala azaab dega".

Ek hadith me hai ke jo shaksh kisi khaadim ya ghulaam par badkaari ki tohmat lagaye aur wo khilaaf e waaqiyah ho to qiyamat ke din uspar had jaari ki jayegi.

52. Jaanwaron par zulm karna

Allah ta'ala farmate hain:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ
*Zameen par koie chou-paya aisa nahi hai aur koie parindah jo
 apne paron se udta hai aisa nahi hai jo tumhare hi tarah na ho.*

(Al an'aam: 38)

Nabi e Kareem ﷺ ka irshaad hai ke "Aadmi ke gunah-gaar hone ke liye itna kaafi hai ke jin logon ki rozi uske zimme hai unhe rozi se mehroom rakkhe".

Ulama ne mazkoorah Ayath ki tafseer me farmaya hai ke sar e mahshar un mazloom jaanwaron ko laakar unke zaalimon se badlah dilwaya jayega, phir unhe mitti bana diya jayega. Yaha tak ke seengh waali bakri se be-seengh waali bakri ko badlah dilwaya jayega aur choonti ko choonti se badlah dilwaya jayega. Isi manzar ko dekh kar kafir kahega "kaash mai bhi mitti hojata". Is se maloom huwa ke insaan agar jaanwaron par zulm karega to jaanwar ko insaan se badlah dilwaya jayega. Chunanche insaan ne agar jaanwar ko na-haq maara hoga ya bhooka, payaasa rakkha hoga ya uski taaqat se ziyadah us par boojh daala ha to qiyamat ke din us jaanwar ki taraf se us insaan se inteqaam liya jayega. Iski daleel wo sahih hadith hai jisme farmaya gaya "Ek aurat ko isi liye azaab diya gaya hai ke usne ek billi baand rakkhi thi, na khud khilati thi na-hi chod deti thi ke wo apni rozi dhoond leti".

Ek hadith me hai ke Aap ﷺ ne jahannam me ek aurat ko latki huwi dekha jiske chehre aur seene ko ek billi nooch rahi thi. Kyun ke wo aurat use duniya me isi tarah bhooki, payaasi rakh kar takleef deti thi.

Ek hadith me hai ke ek shaksh gaaye par sawaar hokar use maar maar ke haank raha tha, to gaaye kehne lagu ham sawaari ke liye nahi paida kiye gaye. Ham to kheti baadi ke liye paida kiye gaye hain.

Abu Sulaiman daraani r.a farmate hain ke mai ek martabah gadhe par sawaar huwa aur usko maarne laga. usne sar utha kar meri taraf dekha aur kaha Aye Sulaiman! qiyamat ke din iska badlah dena hoga. Ab tera jo jee chaahe kar, ziyadah maar ya kam.

Nabi e Kareem ﷺ ne hidayat di hai ke moozi jaanwaron ko maarna hai to sahih tareeqh se maaro. Yani sataake aur tadpaake na maaro. Aur zubah karna hai to sahih tareeqh se zubah karo.

Ek hadith me hai ke Aap ﷺ ne farmaya mai ne tumhe pehle kaha tha ke fulan fulan ko aag me jalado. Lekin ab usse mana karta hun aur kehta hun ke agar tum unko paa to maar daalo. Is liye ke aag ke zariyeh azaab dena Allah ta'ala ke ilawah kisi ka haq nahi.

Ek hadith me hai ke Sahaba e Kiraam ﷺ ne safar ke douraan kisi jagah ghosle me se chidiya ke bacche uthaliye. Chidiya bechain hokar un logon par mandlane lagi. Aap ﷺ ne yeh manzar dekha to (naraaz huwe) aur farmaya "kis ne is parinde ka dil dukhaya hai? Fouran uske bacche use louta diye jaaye". Isi tarah Aap ﷺ ne chootiyon ke jalane par tambeeh farmaya "Aag ke maalik ke ilawah kisi ko haq nahi ke wo aag ke zariyeh kisi ko saza de".

53. Padosi ko takleef dena

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ

Aur walidein ke saath husn e sulook karo aur rishtedaaron, yateemon, bekason ke saath (husn e sulook karo) aur qarabat daar padosiyon, beqarabat padosiyon, waqti padosiyon yani rufaqa e kaar wa rufaqa e safar wagairah ke saath bhi husn e sulook karo. (neez) musafiron aur matehaton ke saath bhi.

(An nisa: 36)

Rasoolullah ﷺ ne farmaya: "Allah ki qasam wo momin nahi, Allah ki qasam wo momin nahi, Allah ki qasam wo momin nahi" Sahaba ﷺ ne poocha kaun shaksh ya Rasoolallah? Farmaya jiski aziyyat se uske padosi mehfooz na hon.

Ek riwayat me yeh hai "Jis ke padosi uski ezaa rasaani se mehfooz na hon wo jannat me dakhil nahi hoga.

Ek hadith me hai ke Aap ﷺ ne farmaya "Jibraeel mujhe padosi ke baare me is qadar takeed farmate rahe, mujhe khayaal hone laga ke shayad an-qareeb padosi ko waaris bhi qarar denge.

Ek hadith me hai: Jo shaksh Allah par aur aakhirat par imaan rakhta hai (us par laazim hai ke) apne padosi ko takleef na pahunchaye.

Padosi 3 tarah ke hain aur teeno ke huqooq ki kuch tafseel hai:

Agar padousi musalman ho aur rishte daar bhi ho to unke 3 haq hain. Padosi hone ka, musalmaan honeka aur rishtedaar hone ka. Agar padosi musalman hai magar rishtedaar nahi to uske 2 haq hain. Musalmaan hone ka aur padosi honeka. Aur agar padosi ghair muslim hai to uska haq sirf ek hai. Yani padosi hone ka.

Hazrat Ibne Umar ؓ ka ek yahoodi padosi tha. Jab aap ke ghar bakri zubah hoti to farmate hamare yahoodi padosi ko usme se kuch bhijwado.

Ek riwayat me hai ke ghareeb padosi apne maal daar padosi ke baare me Allah ta'ala se fariyaad karega aur kahega: Mere rab! isse poochiye ke yeh acchi cheezein mujhe kyun nahi deta tha aur apna darwaazah mujh par kyun band rakhta tha?

Padosi ko chahiye ke wo apne padosi ki jaanib se pahunchne waali takleef ko bardasth karle. Kyun ke yeh bhi min-jumlah deegar eahsanaat ke ek eahsaan hi hai.

Ek hath me hai ke ek shaksh ne Aap ﷺ se arz kiya ke Ya Rasoolallah! mujhe aisa amal batladijiye ke agar mai uska eahtemaam karun to jannat me dakhil hojaun. Irshaad farmaya: "Tu muhsin yani neak banja" Usne arz kiya ke yeh kaise maloom hoga ke mai muhsin hun ya nahi? Farmaya ke apne padosi se poochle. Agar wo tujhe neak kehte hain to neak hai. Aur agar wo tujhe bura kehte hain to tu bura hai.

Ek aurat ke baare me Rasoolullah ﷺ se poocha gaya ke wo shab-bedaar aur roze daar hai lekin padosi ko apni zubaan se takleef pahunchati hai, uske bare me kya hukum hai? Farmaya "usme koie khair nahi, wo jahannami hai".

54. Musalmano ko takleef dena aur bura bhala kehna

Irshaad e khudawandi hai ke:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا
بِهَتَانًا وَإِثْمًا مُّبِينًا

Aur jo loog imaan waale mardon ko aur imaan waali auraton ko bi-doon iske ke unhone kuch kiya ho ezaa pahunchate hain

(Al ahzaab: 58)

Hadith me hai ke logon ke uyoob o naqaais ki wajah se unhe alag kardene (aur unhe ba-nazar e haqarat dekhne) waala Allah ta'ala ke nazdeek sab se battar aadmi hai. Ek hadith me hai musalman par musalman ki jaan o maal aur aabroo (ko nuqsaan pahunchana) haraam hai.

Doosri hadith me hai: Momin ko gaali dena fisq aur usko qatal karna kufr hai.

Neez ek jagah irshaad hai: Apne murdon ki khoobiyan to bayan karo, lekin unke buraiyon ke tazkireh se bacho". (yahan yeh baat yaad rahe ke agar uske zikr me doosron ke liye ibrat o mowizat ho aur uski wo burayi bhi alaniyah rahi ho to ibratan uska tazkirah is mumana'at me dakhil nahi. Isi tarah wo ahle ilm o ahle qalam ya ahle siyasat jinho ne bil qasd ya bila qasd qoumi ya milli deeni ghalat raah rawi wa be-eitedaali ikhtiyaar ki hai usse ummat ko muttale karne aur unke mafaasid o muzirraat se bachane ke liye un ka zikr karna bhi is mumana'at me dakhil nahi. Balke iski ijazat hai aur baaz halaat me wujoob bhi kitaab o sunnat aur ta'amul e aslaaf ki roshni me waajib hojata hai.

Neez Aap ﷺ ka irshaad hai ke mai ne shab e meraaj me ek qoum ko dekha ke unke taambe ke naakhun hain aur wo apne naakhuno se apne chehron aur seeno ko nooch rahe hain. Mai ne kaha Jibraeel! yah kaun loog hain? Unhone batlaya ke yeh wo loog hain jo aadmiyon ka gosth khate the (gheebaton ke zariyeh) aur unki aabroo reezi karte the.

Ek hadith me hai ke Aap ﷺ ne farmaya: "Shaitan jazeerah e arab me is baat se mayoos hogaya hai ke uski ibadat ki jayegi. Albatta use unke darmiyaan phoot daalne, nafrat paida karne ki tawqqu' ab bhi hai".

Ek hadith me hai ke Aap ﷺ ne farmaya: "Malo'on hai wo shaksh jo kisi aurat ko uske shouhar se badgumaan karde ya kisi ghulaam ko uske aaqa se juda karde".

Isi tarah ek hadith me hai ke Aap ﷺ ne 2 doston ke darmiyaan munafarat paida karne aur logon ki baatein idhar udhar naqal karke fasaad phailaane waalon ko ASHARRUN NAAS qarar diya hai yani battareen aadmi. Aur Aap ﷺ ka yeh bhi irshaad hai ke "Chughal khoor jannat me daakhil nahi hoga".

(Iske bar khilaaf musalmaano ke darmiyaan sulah karaane aur unke baahami inteshaar o ifteraaq ko door karne ki koshish me lage rehne ki badi badi fazeelatein waarid huie hain. Is se badhkar is kaam ki aur kya fazeelat hogi ke aap ﷺ ne farmaya: "Jo shaksh 2 aadmiyon ke darmiyaan sulah karaane ki koshish kare, Allah paak uske halaat ki behtari aur islaah ka faisalah farmadete hain. Aur is silsile me wo jitni guftagoo karta hai, har kalime ke badle ek ghulaam azaad karne ka ajar diya jaata hai. Aur jab wahan se lout-ta hai to uske pichle gunaah maaf kardiye jaate hain".

55. Aouliya Allah ko takleef dena

Irshaad e khudawandi hai:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا
بُهْتَانًا وَإِثْمًا مُّبِينًا

Aur jo loog imaan waale mardon ko aur imaan waali auraton ko bidoon iske ke unhone kuch kiya ho ezaa pahunchate hain wo loog bohtaan aur sareeh gunaah ka boojh lete hain.

Nabi e Kareem ﷺ ka irshaad hai ke Allah ta'ala farmata hai "jis ne mere kisi wali ki touheen ki usne mujhe muqabile ke liye lalkaara". Ek riwayat me hai ke "Mai uske jang ka eaylaan karta hun.

Aadmi mera muqarrab sab se ziyadah faraiz ki takmeel ke zariyeh hota hai. Phir nawaafil ke zariyeh mera muqarrab hota chala jaata hai yahan tak ke wo mera mehboob banta chala jaata hai. Phir jab wo mera mehboob hojata hai to mai uska kaan banjata hun jis se wo sunta hai, aankh banjata hun jis se wo dekhta hai, haath banjaata hun jisse wo choota hai, paaon bainjata hun jis se wo chalta hai. (aur mera, uska aisa mazboot talluq hojata hai ke) wo jo maangta hai ataa karata hun aur jis cheez se panaah chaahta hai panaah deta hun. Yani uski har baat mustajaab yani qabool hojati hai.

Hadith me hai ke ek martabah Hazrat Bilal Hazrat Salman aur Hazrat Suhaib ؓ ne Abu Sufiyan ko dekh kar koie sakth jumla kaha, jabke Abu Sufiyan abhi imaan nahi laaye the. Hazrat Abu Bakar ؓ ne suna to un logon ko daanta ke tumhe Qureish ke ek sardaar se aisi guftagu nahi karni chahiye thi. Phir Hazrat Abu Bakar ؓ ne yeh baat Nabi e Kareem ﷺ ko batlayi. Aap ﷺ ne Hazrat Abu Bakar ؓ se farmaya "shayad tumhari isi baat se un musulmano ko takleef pahunchi hogi. Agar aisa huwa to goya tum ne apne aap ko takleef pahunchayi". Yeh sunkar Hazrat Abu Bakar ؓ ghabraye aur un musulmano ke paas aakar itminaan farmaliya ke meri is tambeeh se aap logon ko takleef to nahi pahunchi? Unho ne itminaan dilaya ke ham ne bura nahi maana tha.

Isse maloom hota hai Allah ta'ala aur uske Rasool ﷺ ki nazar me Quraish ke be imaan sardaron se bhi ziyadah un ghareeb musulmano ka muqaam hai. Yeh bhi maloom huwa ke Sahaba e Kiraam bil khusoos Ghuraba e Sahaba ka ikraam karna aur unki aziyyat se bachna laazim aur zaroori hai.

Baaz rua'sa e mushrikeen Aap ﷺ ki khidmat me haazir huwe aur unhone arz kiya ke agar nihatton, ghareebon ko aap apne paas se hitadein to ham Aap ﷺ ki baat sune. Is liye ke ham loog un nihatte logon ke saath nashisht wa barkhaast ko pasand nahi karte. Us waqt yeh aayat naazil huie:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

Aur un logon ko apne paas se juda na kare jo apne parwardigaar ki raza jooyi me subah wa shaam usko yaad karte rehte hain.

(Ana'am: 52)

Jab mushrikeen ke sardaron ne dekha ke Aap ﷺ unki baat nahi maanenge to unhone arz kiya: Aisa kiya jaaye ke ek din yeh loog Aap ke paas aaya kare aur ek din ham loog. Unki is tajweez par Allah ta'ala ne yeh aayath naazil farmayi:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ

وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الدُّنْيَا

Aur aap apne ko unhi logon se jode rakhiye jo apne parwardigaar ki raza jooyi me subah wa shaam use yaad karte hain, aur unse aankhe na pheriye ke aap duniya ki zindagi ki araayish ka paas karne lage.

(Kahaf: 28)

Isse maloom huwa ke Allah ke neak bande Allah ko bohot mehboob aur pasandeedah hain. Khwaah wo zaahiri eitebaar se kitne hi khasta ahwaal aur shikishta asbaab hon. Allah ta'ala ke yahan maal o manaal, husn o jamaal se kisi ki buzurgi nahi badhti, balke aadmi apne taqwa wa taharat, khashiyat wa inaabat jaisi sifaat se aouliya Allah

me shaamil hota hai. Aur phir Allah ta'ala uske dost wa kaar saaz hojate hain. Aise bandon ko takleef pahunchana aur unki mukhalafat baraye mukhalafat karna apni barbaadi ko daawat dena aur aaqibat ko tabaah karna hai.

56. Kapdon ka takhno se neeche latkana

Allah ta'ala ka irshaad hai:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Zameen par akad kar mat chal. Beshak Allah ta'ala kisi akadne waale mutakabbir ko pasand nahi karta.

(Luqman: 18)

Nabi e Kareem ﷺ ka irshaad hai: Allah ta'ala us bande ki taraf nazar bhi nahi farmayega jo apna kapda shaan bagaarne ke liye (takhne se neeche) latkata hai. Peeche ek hadith guzar chuki hai ke Allah ta'ala takhno se neeche kapda latkane waale se qiyamat ke din baat bhi nahi karega. Al amaan wal hafeez.

Ek hadith me hai ke Allah ta'ala ne farmaya: Momin ka libaas nisf pindli tak hona chahiye, lekin isme bhi koie haraj nahi ke takhne tak neecha karle. Aur agar takhne se bhi neecha kiya to wo jahannam me hai".

Yaad rakhiye ke yeh hukum kurta, pajama, tehband, chadar, jhubba sab hi libaas ke liye hain jo oopar se pehne jaate hain. Is liye mouze is hukum se mustasna hain. Ek hadith me hai ke ek shaksh takhne se neeche kapde latkaye namaz padh raha tha, Aap ﷺ ne us se farmaya "jao wazu kar aao" yani phir se namaz padho. Ek shaksh ne poocha ya Rasoolallah! Aap ne kis wajah se wazu karne ka hukum farmaya? Is par Aap ﷺ khamoosh rahe (baad me)

farmaya ke wo shaksh takhno se neeche kapde latkaye huwe namaz padh raha tha. Allah ta'ala aise shaksh ki namaz qabool nahi farmate jiske kapde takhno se neeche ho.

Is zamane me umooman loog iske shikaar hain. Acche acche namazi bhi iska eahtemaam nahi karte. Baaz yeh kehte hain ke hadith me takabbur ki shart ke saath mana kiya gaya hai aur ham takabbur ke saath nahi latkate. Lekin zara ghour karne aur thande dil se sochne ka muqaam hai ke yeh kehna bhi to takabbur hi hai, warna agar takabbur na hota to yeh shaksh sunnat e nabawi par amal karleta. Chunanche ek shaksh Nabi e Kareem ﷺ ke zamane me baaye haath se khana kha raha tha. Aap ﷺ ne use mana kiya aur farmaya ke dahne haath se khao. Usne kaha mai daahne haath se nahi khasakta. Yeh sunkar Aap ﷺ ne farmaya MA MANA'HU ILLAT TAKABBUR yani usko takabbur ne meri ita'at se rook liya. Jis se maloom hota hai ke Aap ﷺ ke mehboob tareeqeh se bachne ke liye is qisam ke heele karna chupe huwe takabbur ka nateeja hota hai. Yeh to us waqt hai jab ke takhne se neeche libaas latkane ki mumana'at mashroot ba takabbur ho. Magar yeh sahih nahi hai kyun ke momin ka libaas asal me to nisf pindli tak hona chahiye, kisi ka jee na chahe to aur thoda neeche karlene me koie haraj aur gunaah nahi hai. Lekin takhne ke neeche tak pahunch jaayega to phir wo hissa jahannam me jayega. Yeh hadith aam hai isme takabbur ki koie shart nahi hai. Albatta ghaflat ya uzar ki wajah se bila iradah wo aisa hojaye to ma'af hai.

57. Mard ka resham aur sona istemaal karna

Rasoolullah ﷺ ne irshaad farmaya: "Jo shaksh duniya me resham pehne wo aakhirat me resham nahi pehnege". Aur yeh waeed aam hai lashkariyon ke liye bhi aur deegar

tamaam logon ke liye bhi. Ek hadith me hai: "Meri ummat ke mardon ke liye sona aur resham ka kapda haraam qarar diya gaya hai".

Ek hadith me hai ke aap ﷺ ne ek shaksh ke haath me sone ki anghooti dekhi to farmaya ke "Tum me se baaz loog aag ke angare lekar apne haath me rakh lete hain".

Hazrat Huzaifah ibne yamaan ؓ farmate hain ke Rasoolullah ﷺ ne hame sone, chandi ke bartano me khane peene se mana farmaya hai. Resham aur dibaaj ke kapde pehenne aur un par baithne se mana farmaya hai. Chunanche jo shaksh mardon ke liye unke istemaal ko halal samjhe wo kafir hai. Isi tarah mardon ke liye sone ka istemaal bhi haram hai. Khwaah anghooti ki shakal me ho ya talwaar ki muth ki shakal me ya kisi aur tarah.

Albatta ulama ka isme ikhtelaaf hai ke chote bacchon ko sona ya resham istemaal karna sahih hai ya nahi. Baaz logon ne rukhsat di hai lekin aksar ulama ne ise ghalat hi qarar diya hai. Is hadith ke umoom se istedlaal karte huwe ke Aap ﷺ ne resham aur sone ke baare me irshaad farmaya hai: Yeh dono meri ummat ke mardon par haaram hain aur auraton ke liye halal hain".

Zaahir hai ke is irshaad me bacche bhi daakhil honge. Yahi Imam e Ahmad aur dossre buzurgon ka bhi mukhtaar hai. Is surat me bacchon ke sarparast is gunaah ke zimmedaar honge. Wallahu aalam.

58. Ghairullah ke naam par zubah karna

Allah ta'ala ka irshaad hai:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

Aur mat khao usme se jis par Allah ka naam nahi liya gaya.

(Ana'am: 122)

Jis se maloom hota hai ke ghairullah ke naam par zubah kiye huwe jaanwar ka gosth khana halal nahi. Isi tarah ghair muslim ka zabeeha bhi halal nahi hai.

Mufasssireen ne farmaya ke Allah ka naam na lene se muraad yeh hai ke ghairullah ka naam liya gaya ho. Warna masa'lah yeh hai ke agar musalman zubah kare aur Allah ka naam lena bhool jaye tab bhi zubah sahi hai. Bar khilaaf zabeeha e kafir ke, ke uska zubah karna kisi tarah bhi sahih nahi hai. Wallahu aalam.

Hadith me hai ke Aap ﷺ se ek shaksh ne mas'alah poocha ke kisi ne jaanwar zubah kiya aur bismillah kehna bhool gaya uska kya hukum hai? Aap ﷺ ne irshaad farmaya: Allah ka naam to har musalmaan ke zubaan par rehta hi hai. Yani baghair bismillah kahe bhi musalman ka zabeeha halal hai.

Isi tarah ek aur muqaam par Allah ta'ala ne haraam cheezon ka zikr karte huwe:

وَمَا أَهْلٌ بِهِ لِيُغَيَّرَ اللَّهُ

Aur jo jaanwar ghairullah ke liye zubah kiya gaya ho

ka bhi zikr farmaya hai.

Yani jo jaanwar ghairullah ki raza aur khushnoodi haasil karne ke liye ya unke naam par zubah kiya gaya ho uska khana haram hai. Hamare elaqon me naya makaan banane ya khareedne ke baad isi tarah zameeno, baghaat aur sawaariyon ke khareedne ke baad uske saamne ya us jagah bakron ko laakar zubah kiya jataa hai wo bhi usi qabeel se hai. Yeh hindu-waanah amal hai aur makfee taqaton 'jin, shayateen' aur balaon ko raazi karke unse bachne ke liye kiya jaata hai. Is amal se aur unke zabeehon se qata'ee ijtenaab karna chahiye.

59. Jaan boojh kar ghalat nasab bayan karna

Irshaad e khudawandi hai:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ
الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ
لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

Aur Allah ta'ala ne tumhare mooh bole beton ko tumhara beta nahi banaya, yeh tumhari baatein hain jo tumhare mooh se nikalti hain. Aur Allah ta'ala haq baat kehta hai aur wahi seedha raasta dikhata hai. Tum un mooh bole beton ko unke baap ke naam se pukara karo. Yahi Allah ke nazdeek insaaf ki baat hai. Agar tumhe unke baap na maloom hon to phir wo tumhare deeni bhai aur dost hain.

(Al ahzaab: 4,5)

Rasoolullah ﷺ ne farmaya: "Apne nasab ko apne waalid ke bajaye kisi aur ki taraf mansoob mat karo. Jo shaksh aisa karega wo kufr ka murtakib hoga".

Yeh bhi ek hadith me hai ke: "jo apne baap ke elawah kisi aur ki taraf apni nisbat kare, isi tarah jo ghulaam apne aaqa ke ke elawah ki taraf nisbat kare unpar qiyamat tak Allah ki laanat hai".

Ek aur hadith me hai ke jo shaksh apne ko apne baap ke elawah ki taraf mansoob kare yani apne baap ke baap hone ka inkaar kare to uspar Allah ta'ala ki, farishton ki aur tamaam insaano ki laanat hai. Allah ta'ala aise shaksh ke na faraiz qabool farmayega na nawaafil.

Ek hadith me hai ke "Jo shaksh apne baap ke bajaye kisi

aur ki taraf apni nisbat kare to wo jannat ki khushboo bhi na soongh sakega, jabke jannat ki khushboo 70 saal ki masafat tak pahunchti hai.

60. Ladayi jhagda karna

Allah ta'ala ka irshaad hai:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي
قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ
الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Aur baaz loog aise bhi hain jinki baat duniya ki zindagi me aap ko bhi maloom hoti hai, wo apne dil ki baaton par Allah ta'ala ko gawaah bhi banata hai. Halanke wo sakth dushman aur jhagdaalu hai. Aur jab peet pheer kar jaata hai to mulk me fasaad daalne aur kheeti aur maweshiyon ko barbaad karne ki koshish karta hai. Aur Allah ta'ala ko fasaad pasand nahi hai.

(Al baqarah: 205)

Nabi e Kareem ﷺ ne irshaad farmaya hai ke "Musalman ko gaali dena fisq aur uska qatal kufr hai". Aur Allah ta'ala ka irshaad hai: **WAL FITNATU ASHADDU MINAL QATAL** fitna fasaad qatal se bhi sakth cheez hai.

Baaz buzurgon se manqool hai ke "mai ne ladayi jhagde se ziyadah deen ko barbaad karne waali aur dil ko masroof karne waali koie cheez nahi dekhi".

Ek hadith me Aap ﷺ ka irshaad hai ke: "Tere gunahgaar hone ke liye yeh kaafi hai ke tu har waqt ladta, jhagadta rahe".

Ek aur hadith me hai ke Aap ﷺ ne farmaya: "koie qoum hidayat ke baad gumraah nahi hoti magar yeh ko wo

jhagdon me padgayi ho". Phir Aap ﷺ ne batour e istedlaal yeh ayath tilawat farmayi MA ZARABOOHU LAKA ILLA JADALA (zukhruf: 58)

Ek hadith me hai ke jo shaksh kisi muaamale me na-waqifiyyat ke bawajood behes o takraar kare wo isse alahidah hone tak Alla ta'ala ke ghazab me rehta hai".

Ek hadith me hai ke mujhe tumhare baare me sab se ziyadah khouf ulama ki laghzishon, munafiqon ki Quran e Kareem ke baare me beheson aur duniya ki aisi muhabbat se hai jo tumhari gardan tood-de

61. Zaroorat se zaaid paani ka rokna

Irshaad e khudawandi hai:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمِنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Aap farmaiye! agar tumahara paani zameen ki gehrayi me utar jaaye to phir wo kaun hai jo tumhe paani nikaal kar de.

(Mulk: 30)

Nabi e Kareem ﷺ ne farmaya: (kaasth kaaron ko) sabza zaari se mehroom karne ke liye paani dene se inkaar na karo".

Neez Aap ﷺ ka irshaad hai: Jis shaksh ne zaroorat se zaaid paani ya zaaid ghaas doosre ko dene se inkaar kiya Allah ta'ala qiyamat ke din apne fazal se use mehroom kardega.

Ek hadith me hai ke jo shaksh kisi ko paani dene se mana karde Allah ta'ala (qiyamat me) usse farmayenge jis tarah tu ne us cheez se logon ko mehroom kiya hai jo teri mehnat ki kamayi nahi thi (yani paani aur chaarah, ke wo kisi ki kamayi nahi balke Allah ta'al ki dain hai) isi tarah aaj mai tujh ko apni meherbani se mehroom kardonga.

62. Naap tool me kami karna

Allah ta'ala farmate hain:

وَيْلٌ لِّلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ
أَوْوزَنُوهُمْ يُخْسِرُونَ

*Barbaadi hai TAFEEF karne waalon ke liye, jo loog jab toolte
hai to barabar toolte hain aur jab dena hota hai to tool aur
wazan me kami kardete hain.*

(At tafeef: 3)

Mufasssir e Quran Siddi r.a farmate hain ke jis waqt Nabi e Kareem ﷺ Madina tashreef laaye to Madina me Abu Juhainah naami ek taajir tha jiske paas 2 taraazoo the. Dete waqt ek se toolta tha aur lete waqt doosre se toolta tha. Isi silsile me Allah ta'ala ne yeh ayath naazil farmayi.

Rasoolullah ﷺ ne farmaya: "Jo qoum naap-tool me kami karegi usse paidawaar rook-li jaayegi aur wo khuskh saali ki shikaar hojayegi".

Ek buzurg ka irshaad hai ke jo shaksh khareedaar ko ek dana kam dekar uske ewaz apni jannat bechde ya usse ek dana ziyadah lekar jahannam khareede usse ziyadah ghaate aur khasaare ka souda kuch nahi. Aisa shaksh mehroom aur tabaah o barbaad hai.

63. Khuda ke azaab se nidar hojana

Irshaad e khudawandi hai:

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

Yaha tak ke jo neematein unko di gayi thi, unpar itraane lage to ham ne unhe eka ek pakad liya to wo na ummeed hogaye.

(Al anaam: 44)

Hadith me hai ke Aap ﷺ hamesha yeh dua padha karte the:

يا مقلب القلوب ثبت قلوبنا على دينك

YA MUQALLIBAL QULOOB SABBIT QULOOBANA ALAA
DEENIK

*Aye dilon ke pheerne waale! hamare qalb ko apne deen par
jamaye rakh.*

Kisi ne arz kiya Ya Rasoolallah! kya aap ko hamare bigad jaane ka andesha hai? Farmaya: Beshak (logon ke) dil Rehman ki 2 ungliyon ke beech me hain, jis tarah chaahne unhe pheerta rehta hai.

Ek hadith me hai ke ek aadmi jannatiyon ke aamaal karat rehta hai yahan tak ke uske aur jannat ke darmiyaan ek haath ka faaslah rehjata hai. Phir achaanak taqdeer par ghaalib ajaati hai aur jahannamiyon si harkatein karne lagta hai, yahan tak ke usme dakhil hojata hai.

Ek hadith me hai ke Aap ﷺ ne faramaya: "ek aadmi jannatiyon waale aamaal karta rehta hai halanke wo jahannami hota hai aur ek jahannamiyon si harkatein karta rehta hai lekin wo bil aakhir jannati hota hai. (maloom hona chahiye ke) eitebaar khatime ka hai.

(Yani mumkin hai ek shaksh umar bhar momin rahe aur aain mout ke waqt kafir hojaye. Aur ek shaksh zindagi bhar kufr aur shirk karta rahe aur bil aakhir momin hojaye. Is liye apne khatime ke barbaad hone aur kharaab hone se be-khouf aur mamoon nahi hona chahiye. Balke har waqt darte rehna aur MUQALLIBAL QULOOB se hifazat aur sibaat ki duayein maangte rehna chahiye).

Ek hadith me hai ke Aap ﷺ ne farmaya: "Jab tum kisi bande ko dekho ke Allah ta'ala uski sab khwahishaat poori kar raha hai to samajh lo ke yeh Allah ta'ala ki taraf se dheel hai". Yeh keh kar Aap ﷺ ne Quran e Kareem ki yeh aayath padhi:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا
أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

*Jab wo hamare ahkaam ko bhula baithe to ham ne un par har
neemat ka darwaza khol diya, phir jab wo un neematon me bad
mast hogaye to achaanak ham ne unhe pakad liya, phir wo
najaat se mayoos hogaye.*

(Al ana'am: 44)

64. Wasiyyat me na-insaafi karna

Irshaad e khudawandi hai:

مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ
(Magar yeh taqseem) wasiyyat poori karne aur qarz adaa karne
ke baad ki gayi ho, baghair uske ke kisi ko nuqsan
pahunchaya jaaye.

(An nisa: 12)

Hadith me hai ke basa aouqaat aisa hota hai ke koie aadmi 70 baras tak Allah ta'ala ki ita'at wa ibadat karta rehta hai aur mout se aain qabl aisi wasiyyat kardeta hai jisme kisi waaris ka zarar ya use mehroom karna maqsood hota hai to uske liye jahannam waajib hojati hai.

Ek hadith me hai ke: "Jo shaksh apne kisi waaris ko haq e meraas se mehroom karne ki koshish karega Allah ta'ala

usse jannat ki meraas khatam kardenge". Uske bar khilaaf agar koie aisa shaksh jo 70 baras tak gunaahon me muhtala rehta hai, mout se qabl aisi wasiyyat kar jaata hai jiske zariyeh wurasa me adl o insaaf aur unse bhalayi karta hai to Allah ta'ala usko jannat me dakhil farmadeta hai.

Ek hadith me hai: Allah ta'ala ne har saahib e haq ko uska haq dilaya hai. Lihaza ab waaris ke liye (mazeed) kisi wasiyyat ki zaroorat nahi.

65. Dhoka dena aur fareeb karna

Irshaad e khudawandi hai:

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

Aur buri tadbeeron ka wabaal un tadbeer waalon hi par padta hai.

(Fatir: 43)

Nabi e Kareem ﷺ ka irshaad hai ke "Makkaar aur dhoka dahindah (dono) jahannam me hain". Ek hadith me Aap ﷺ ne 5 jahannamiyon ka tazkirah kiya hai. Usi me ek shaksh wo bhi hai jo subah wa shaam logon ko dhoka deta rehta hai. Ek hadith me hai ke jannat me dhoke-baaz, bakheel aur eahsaan jataane waale dakhil nahi honge".

Neez Allah ta'ala ne munafiqeen ka zikr karte huwe farmaya:

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا

Wo Allah aur ahle imaan ko dhoka dete hain.

(Al baqarah: 9)

Waahidi r.a farmate hain iska matlab yeh hain ke wo loog aise aamaal kar rahe hain jaise wo Allah ta'ala ko dhoka derahe hon. Unke saath Allah ta'ala ka muaamalah yeh hoga ke unhe qiyamat ke din pulsaraat se guzarne ke liye ek roshini di jayegi. Magar jab yeh pulsaraat par pahunchenge to unki yeh roshini bujh jayegi aur wo andhere me reh jayenge. (jiska nateejaah zaahir hai ke jahannam me gir padenge).

66. Musalmano ke khilaaf jasoosi karna

Musannif r.a ne is baab me Sahabi e Rasool Haatib bin Abi Balta'h رضي الله عنه ke ek waqiyeh ki jaanib isharah kiya hai ke musalmano ko is waqiyeh ki wajah se kis qadar gussah aaya, yahan tak ke Hazrat Umar رضي الله عنه ne Rasoolullah ﷺ se unhe qatal kardene ki ijazat maangi. Magar Aap ﷺ ne yeh farmakar uski ijazat na di ke wo mukhlis musalman hain, neez shuraka e badar me se hain. Is liye unki khusoosi riaayat ki jaani chahiye.

67. Tasweerein banana

Irshaad e khudawandi hai:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Beshak jo loog Allah aur uske Rasool ko eezaa pahunchte hain unpar duniya wa aakhirat me Allah ki laanat hai. Aur unke liye zillat aameez azaab hai.

Mufasssir e Quran Hazrat Ikramah r.a farmate hain ke "Eezaa dene waalon se muraad tasweer banane waale hain". Rasoolullah ﷺ ne farmaya jo loog tasweer banate hain unko qiyamat ke din azaab diya jayega aur kaha jayega ke jis tarah tum ne yeh shakalein banayi hain isi tarah unhe zindah bhi karo".

Ek hadith me hai ke tasweer banane waala jahannam me hai. Jitni tasweerein usne banayi thi unhe Allah ta'ala ek jism dedenge, phir unke zariyeh se tasweer banane waale ko saza di jayegi.

Ek hadith me hai ke Aap ﷺ ne faramaya "Allah ta'ala farmata hai ke sab se bada zaalim wo hai jo meri takhleeq ki naqal karne lage (agar usko kisi cheez ke banane ka daawa hi hai) to ek daana ya ek choonti ya ek baal paida karke batlaye".

Ek aur hadith me hai ke qiyamat ke din jahannam se ek garadan niklegi aur kahegi ke mai 3 shakshon par mutayyan hun. Har mushrik, har sarkash o mutakabbir aur har tasweer banane waale par.

Neez aap ﷺ ne farmaya "kisi aise ghar me jisme tasweer ya kutta ho farishtein daakhil nahi hote". Tasweeron se muraad kisi bhi jaandaar ki tasweer hai, khwaah wo mujassame ki shakal me ho ya dewaaron aur chaton me manqoosh ho, ya kisi kapde par banayi gayi ho ya kisi cheez par utaari gayai ho.

Tasweer ka zaaya kardena har us shaksh par waajib hai jo uske zaaya karne par qaadir ho (ba shart yeh ke fitna wa fasaad ka andesha na ho) Hayyaan ibne Haseen r.a se marwee hai ke Hazrat Ali ﷺ ne mujhse kaha ke "mai tum ko us kaam ke liye na bhejun jiske liye mujhe Huzoor e Akram ﷺ ne bheja tha? Aap ﷺ ne mujhe yeh hukum dekar rawana kiya tha ke jahan jahan tasweer nazar aaye mai usko mitadon aur jahan kahi pukhta khabar dikhayi de use dhadun".

68. Sahaba e Kiraam ﷺ ki shaan me gustaakhi karna

Irshaad e khudawandi hai:

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Jo loog Hazrat Muhammad ke saath hain (yani sahaba e kiraam ﷺ) wo kafiron ke khilaaf sakth hain, aapas me rehem dil hain. Aap unko dekhenge ruku karta aur sajdah karta (yani har waqt ibadat me mashghool) Allah ta'ala ki riza aur uske fazal ko talab karte huwe. Unke chehre sajdon ki kasrat ki wajeh se roshan hain.

(Al fatah: 29)

Aap ﷺ ne farmaya: Allah ta'ala ne imaan laakar aamaal e saaliha karne waalon se maghfirat aur ajar e azeem ka wadah farmaya hai.

أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَاهُمْ مَغْفِرَةً وَأَجْرٌ عَظِيمٌ

Yaqeen jaano jo loog Allah ke Rasool ﷺ ke paas awaazein neechi rakhte hain, yeh wahi loog hain jinke dilon ko Allah ne khoob jaanch kar taqwe ke liye muntakhab karliya hai. Unko maghfirat bhi haasil hai aur zabardast ajar bhi.







(Al hujraat: 3)


Yeh wo jamaat hai jinke quloob me Allah ta'ala ne imaan ko aazmaya (to wo bhar poor imaan waale nikle) unke liye maghfirat aur ajar e azeem hai.

Nabi e Kareem ﷺ ne irshaad farmaya: Mere sahaba ko bura bhala mata kaho. Us zaat ki qasam jiske qabze me

meri jaan hai agar tum me se koie 'Uhad' pahaad ke barabar sona khairaat kare (to wo) mere sahaba ke na ek mud 'jow' ke khairaat ke barabar hosakta hai na aadhe mud ke barabar.

Ek hadith me hai ke: Allah se daro, Allah se daro mere sahaba ke baare me, mere baad koie unhe shabb o shatam na kare. Jisne unse muhabbat ki dar haqeeqat usne meri muhabbat ki wajah se unse muhabbat ki hai. Aur jisne unse bugz rakha usne asal me mujhse bugz ki wajah se unse bugz rakha. Jisne unhe sataya usne mujhe sataya. Aur jisne mujhe sataya usne Allah ko sataya. Aur jo Allah ko satayega qareeb hai ke Allah uski sakth pakad farmaye.

Is hadith me un logon ke bure anjaam ka waazeh isharah hai jo sahaba ko bura bhala kehte hain ya bohtaan baandhte hain aur unme uyoob talaas karte hain aur unki paarsaayi ka inkaar karte hain. Isi se yeh bhi maloom hogaya ke Sahaba  ki muhabbat unwaan hai Aap  ki muhabbat ka. Aur unse bugz daleel hai Aap  se (al ayazu billah) bugz hone ka. Jaise hadith me hai: Ansaar ki muhabbat iman (ki sifaat) me se hai aur unse bugz nifaaq (ki alaamat) hai. Sahaba  ke fazaail unke halaat o seerat ke mutaale se maloom hosakte hain ke kis tarah unhone Aap  ki hayaat e tayyibah me aur Aap  ke baad bhi deen ki khaatir qurbaniyan di, aur imaan ke seekhne, islam ke phailaane, kuffaar se qitaal o jihaad karne, sha'air e islam ke barmala izhaar karne, Allah ke kalime ko sarbuland karne, faraiz o sunan ke uloom seekhne sikhane me kis tarah apne aap ko aur apne jaan o maal ko lagaya hai.

Haqeeqat yeh hai ke agar wo na hote to na hame islam ke usool pahunchte aur na furoo ka ilm hota, balke hame Aap  ki taleemaat wa hidayaat ka koie bhi hissa na milta. Isi wajah se jo shaksh unme se kisi ko mato'on kare ya

gaaliyan de aur bura bhala kahe to deen se khaarij aur millat e muslimah se alahidah hojata hai. Is liye ke unko bura bhala kehna is baat ki daleel hai ke unke baare me uske dil me hasad chupa huwa hai aur wo Allah ta'ala ki kitaab ki un aayaat ka munkir hai jin me Allah ta'ala ne sahaba e kiraam ki tareef o touseef ki hai.

Nabi e Kareem ﷺ ka irshaad hai ke: "Allah ta'ala ne (jis tarah) mera intekhaab farmaya hai (usi tarah) mere sahaba ko bhi (khud hi) muntakhab farmaya hai. Phir unme se kisi ko mera wazeer banaya aur kisi ko mera muaawin o madadgaar. Jo unhe bura bhala kahe uspar Allah ki, farishton aur tamaam insaano ki laanat hai. Allah ta'ala qiyamat ke din aise shaksh ke na faraaiz qabool farmayenge aur na nawaafil".

Ek aur hadith me uske baad yeh bhi hai ke "Unke baad an-qareeb aisi jama'at paida hone waali hai jo unke uyoob ke darpe hogi aur unki kotahiyan bayan karegi. Tum aise logon ke saath na khana khana aur na paani peena aur na unke saath rishte naate karna aur na unke saath namaz padhna aur na unke janaze ki namaz padhana".

Ek hadith me hai ke aap ﷺ ne farmaya: "jab mere sahaba ka zikr aaye to ruck jaao, jab sitaron ka zikr aye to ruck jaao aur jab taqdeer ka zikr nikle to ruck jaao".

Matlab yeh hai ke jab taqdeer ki baat nikle to uski gehraayi aur geeraayi ke chakkar me na pado. Behtar yahi hai ke sukoot ikhtiyaar karlo. Kyun ke uski behes me padne se ruck jaana imaan ki alaamat hai. Aur uske khilaaf karna nifaaq ki nishani hai. Yahi sitaaron ka mas'alah hai ke unki tafselaat me padne se andesha hai ke sitaron ke faail ya khud mukhtaar hone ka motaqid hojaye. Aur agar koie aisa aqeeda rakhega to mushrik hojayega.

Isi tarah jo shaksh sahaba e kiraam ke uyoob phailaaye aur unki kamzoriyan talaash kare wo munafiq hai. Is liye

har musalman par waajib hai ke wo Allah ta'ala se, uske Rasool ﷺ se aur unki laayi huie shariyat se aur unke deen ke phailaane me awwaleen madadgaar jamaat (yaani sahaba ؓ) se aur unki aoulaad, ahfaad, azwaaj se aur jo unki raah ikhtiyaar kare aur unke mubarak tareeqon ko apnale unse, aur unse muhabbat rakhne waalon se muhabbat rakhe. Aur unse bugz rakhne waalon se bugz rakhe. Kyun ke imaan ki mazboot kadi AL HUBBU FILLAH WAL BUGZU FILLAH hai.

Rehgate sahaba e kiraam ؓ ke fazaail o manaaqib to wo is qadar hain ke yahan unka ihsaa mushkil hai. Albatta ulama farmate hain ke tamaam sahaba ؓ me sab se afzal 'ashra e mubashsharah' hain. Aur unme sab se afzal Siddiq e Akbar ؓ hain. Unke baad Umar Farooq ؓ, unke baad Usman e Ghani ؓ, unke baad Ali Murtaza ؓ hain. Isme siwaaye bid'ati, munafiq aur khabees shaksh ke kisi aur ko shak nahi hai.

Allah ta'ala apni, apne Nabi ﷺ aur unke sahaba ؓ ki sacchi muhabbat aur kaamil itteba ki toufeeq naseeb farmaye. Ameen.

69. Jamaat aur Jumah ka tark karna

Irshaad e khudawandi hai:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ خَاشِعَةً
أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

Jis din ke saaq ki tajalli hogi aur wo sajde ke liye bulaye

jayenge to wo (sajdah) na karsakenge. Unki aankhein jhuki huie hongy aur cheron par zillat chayi huie hogi. (wajah uski yeh hai

ke) wo duniya me namazon ke liye bulaye jaate the to acche khaase reh kar bhi (nahi pahunchte the).


(Al qalam: 43)


Ibrahim taimi r.a (is ayath ki tafseer me) farmate hain ke yeh wo loog hain jo duniya me farz namazon ki taraf azaan o iqamat ke zariyeh bulaye jaate the magar wo haazir na hote. Saeed ibnul Musayyib r.a farmate hain ke yeh wo loog hain ke HAYYA ALAS SALAH, HAYYA ALAL FALAAH ko sunte the magar amalan uska jawaab nahi dete the, halanke wo sihhat-mand the. Yani bila uzar e sharaee jamaat ki namaz chood dete the.



Jahan tak Ahadith ka talluq hai to bukhari wa muslim me hai ke Aap ﷺ ne farmaya: "Mera jee chahta hai ke namaz ka hukum dun aur jamaat teherjaaye phir kisi ko apni jagah imam banaun aur mai khud kuch jawaan mardon ko lekar jinke saath indhan ho unke gharon par pahunchu jo jamaat me haazir nahi huwe aur unke gharon ko aag lagakar unpar dhaadun".


Zaahir hai ke itni badi waeed kisi mamooli baat par to ho nahi sakti, tark e waajib par hi hosakti hai. Ek naabena sahabi ﷺ ne Aap ﷺ ki khidmat me haazir hokar arz kiya ke Ya Rasoolallah! mera koie aisa rehbar nahi hai jo mujhe masjid pahuncha diya kare, is liye kya mujhe ghar par namaz padh lene ki rukhsat hai? Aap ﷺ ne poocha "Kya tumhare ghar me azaan ki awaaz aati hai?" Unhone arz kiya: aati hai. Aap ﷺ ne farmaya: To phir masjid aakar hi namaz padho. Ghar par padh lene ki gunjayish nahi".


Ghour farmaiye ke yeh wo shaksh hain jo benaayi se mehroom hai, masjid se door rehte hain, koie aisa rehbar nahi jo masjid 5 waqt laaya, lejaaya kare. Lekin uske bawajood Aap ﷺ ne unhe ghar par namaz padhne ki ijazat nahi di to sahih saalim aadmi ko jise koie uzar bhi na ho be-jamaat namaz padh lene ki ijazat kis tarah milsakti hai?

Isi wajah se Hazrat ibne Abbas  se us shaksh ke baare me poocha gaya jo din bhar roza rakhta aur raat bhar ibadat karleta tha, lekin juma wa jamaat me haazir nahi hota tha, to unhone farmaya ke agar wo isi halat me margaya to jahannam me jayega.

Hazrat Abu Hurairah  farmate the ke Aadmi ke kaan pighle huwe seese se bhar diye jaaye yeh is baat se behtar hai ke wo azaan sunkar bhi masjid na pahunche. Hadith me hai ke "Jis shaksh ne azaan suni uske bawajood baghair kisi uzar ke bila jamaat namaz padhli to uski namaz qabool na hogi". Poochagaya Ya Rasoolallah! uzar se aap ki kya muraad hai? Farmaya marz ya khouf.

Ek hadith me hai ke Rasoolullah  ne farmaya "3 shakshon par Allah ki laanat hai" Phir Aap  ne unme us shaksh ko bhi ginaya jo HAYYA ALAS SALAH, HAYYA ALAL FALAAH ko sune magar jamaat me haazir na ho.

Hazrat Ali  ka irshaad hai ke masjid ke padosi ki namaz masjid hi me sahih hoti hai. Kisi ne poocha masjid ka padosi kaun hai? Irshaad farmaya jisko azaan ki awaaz aati hai.

Hazrat Abdullah ibne Masood  farmaya karte the ke jis shaksh ko is baat ki khwaahish hai ke wo kal qiyamat ke din Allah ta'ala se haalat e islam me mulaqaat kare usko chahiye ke wo un 5 waqt ki namaz ba-jamaat ki hifazat kare. Kyun ke Allah ta'ala tumhare Nabi ko hidayat waale tareeqe ataa framaye hain. Aur beshak yeh namaz ba-jamaat unhi sunan e huda me se hai. Aur agar tum loog apne gharon me namaz padhne lagoge jaisa ke yeh munafiq padh liya karte hain, to tum loog apne Nabi ki sunnat ko chod do ge. Aur jab apne Nabi ki sunnat ko chod do ge to zaroor gumraah hojaoge. Aur agar tum hamara zamana dekhte to (maloom hota ke) jamaat se ghair haazir



wahi rehta tha jo mashoor munafiq ho ya sakth bimaar ho. Chunanche agar koie shaksh 2 sathiyon ke sahaare masjid pahunch sakta to jamaat ki namaz ki khaatir zaroor haazir hota.

Hazrat Abdullah ibne Umar ﷺ farmate hai ke Hazrat Umar ﷺ ek martabah baagh me tashreef legaye the aur wahan se loutne tak asar ki jamaat hochuki thi. Aap sakth ranjeedah huwe, inna lillah padhi aur logon se kaha ke tum loog gawaah raho ke mai ne apna baagh miskeeno par sadqah kardiya taake Umar ki is harkat yani jamaat choot jaane ka kaffarh hosake.

70. Bila unwaan

Matbooah' h nuskhon me ek unwaan aisa hai jiske tehet naqis ibaraat hain. Is liye is jagah jo maroof ma'aasi kitaab me zikr se reh gaye thi unhe ahqar ne number waar naqal kardiya hai.

1. Hasad karna yani doosron ki neemat par jalna,
2. Namaz qaza karna,
3. Munafaqat yani doghli chaal chalna,
4. Bawajood qudrat ke amar bil maroof aur nahi anil munkar chod dena,
5. Kisi aurat ko burayi par amaadah karne ke liye dallali karna,
6. Quran e Majeed yaad karke usko bhool jana (agar kisi marz ya zuaf se aisa hojaye to isme dakhil nahi),
7. Kisi jaandaar ko aag me jalana (aise moozi jaanwar jika jalana hi zaroori ho to muzaiqah nahi),
8. Kisi aurat ko shouhar ke paas jaane aur huqooq e shouhari adaa karne se rookna,
9. Allah ta'ala ki rehmat se mayoos hona,

10. Har waqt duniya ki muhabbat me muhtala rehna,
 11. Maal me israaf yani maslihat aur zaroorat se ziyadah kharch karna,
 12. Apni biwi ko maa ya beti ke misl kehna,
 13. Kisi sagheera gunaah ko ahem na samajhna aur baar baar karna,
 14. Gunaah ke mahool me doosre ki madad karna,
 15. Gaana sunna aur gaana,
 16. Logon ke saamne satar kholna,
 17. Haq e waajib ke adaa karne me bukhhl karna,
 18. Hazrat Ali  ko Hazrat Abu Bakar aur Hazrat Umar  se afzal kehna,
 19. Logon ke nasab ko taane dena,
 20. Makhlooq ke taqarrub ke liye jaanwaron ki qurbani dena,
 21. Koie buri rasam jaari karna ya uski daawat dena,
 22. Kisi musalman ko talwaar, chakhoo, ya dhaari daar cheez se isharah karna,
 23. Haram e mohtaram me ilhaad o gumraahi ki baat karna,
 24. Bhang ya koie aur nasha-aawur cheez khana,
 25. Musalman ko kafir kehna,
 26. Ek se zaa'id biwiyen ho to huqooq me barabari na karna,
 27. Bad-gumani karna,
 28. Bida'at jaari karna aur phailana,
 29. aalim ka apne ilm par amal na karna,
 30. Khane-peene ki cheezon ko bura kehna,
 31. Raqs karna yani be-hayayi ke saath naachna,
 32. Deen par duniya ko tarjeeh dena,
 33. Doosron ke gharon me jhaankna,
 34. Haqaarat se kisi par hasna, mazuron ka mazaaq udana,
 35. Chup kar kisi ki baatein sunna,
 36. Bure laqab se kisi ko pukaarna ya uska zikr karna,
-

37. Naabeena ko ghalat raasta batana,
38. Aoulaad ke huqooq adaa karne me barabari na karna,
39. Ek hi waqt me ek se zaa'id talaq dena,
40. Bila zaroorat kutta paalna,
41. Zamane ko bura bhala kehna,
42. Allah ta'ala ki nematon ki nashukri karna,
43. Darood e sharef se ghaflat baratna,
44. Buri sohbaton me rehna,
45. Naqli currency banana,
46. Qabron par sajdah karna,
47. Qarz ki wapasi me bila wajah taal-matool karna,
48. Naap-tool me kami karna,
49. Haraam kaamon me maal kharch karna,
50. Partnership me khiyanat karna,
51. Kisi se kaam lekar muaawazah dene me taal-matool karna,
52. Bila zaroorat nikah karna,
53. Ham jins parasti aur amradon se talluq rakhna,
54. Bad-nigahi wa be-pardagi karna,
55. Bhaanji ya kisi mahram se nikah karna,
56. Auraton ka ban than kar ghar se nikalna,
57. Bewa ya mutallaqah ka iddat ko poora na karna,
58. Nazar maan kar poori na karna.

فَاللّٰهُ تَعَالٰی: لَقَدْ كَانَ فِیْ قَصَصِهِمْ عِبْرَةٌ لِأُولِی الْأَلْبَابِ
بے شک ان واقعات میں عقل مندوں کے لیے عبرت ہے

Hikayaat e Zahabi^{۲۱}

Mashoor muhaddis Imam Shamsuddin Muhammad Zahabi r.a se manqool wo ibrat angeez waqiyaat jo unhone apni maroof kitaab "Al Kabair" me naqal farmaye hain.

Tarteeb

Moulana Muhammad Abdul Qawi sahab

Nashir

Idara Ashraful Uloom trust, Hyd

بسمہ تعالیٰ

Hikayaat e Zahabi r.a

Mashoor aalim e deen, hafiz e hadith aur imam e jarho tadeel Shamshuddin Muhammad Az Zahabi r.a ne apne shahar e aafaaq kitaab "Al Kabair" jisme kabeerah gunaahon ki mazaammah me waarid shudah aayaat wa ahadith ko jama farmaya hai, kuch ibrat aamooz wa naseehat kheez waqiyaat bhi naqal farmaye hain. Imam mousoof ki ilmi jalaalat aur amali muqaam ke madde nazar in waqiyaat ki waqaiyyat aur bhi mazboot hojati hai.

Is dafah jab mai ne "Kitaabul kabair" ke tarjame ki jadeed tarteef o talkhees ka kaam kiya to un waqiyaat ko alahidah karke akheer me le liya taake gharon me baal bacchon ki tarbiyat aur naseehat o mouizat ke liye mustaqillan bhi chapaya jaasake.

Dua hai ke Allah ta'ala musannif r.a ki maghfirat farmakar darajaat ko mazeed se mazeed tar banaye aur is aajiz tarjamah nigaar ki is saee ko sharf e qabool ataa farmakar izdiyaad e hidayat ka sabab banaye. Ameen.

Muhammad Abdul Qawi
21/ Rabeeul awaal, 1434 hijri

1. Namaz chodna zina aur qatal se battar gunaa hai

Marwee hai ke ek din Hazrat Musa a.s ke paas ek aurat aayi aur kehne lagi: "Aye Musa! mujhse ek zabardast gunaa hogaya hai, maine usse toubah bhi ki hai. Aap ke paas is liye aayi hun ke aap bhi Allah ta'ala se dua farmaye ke Allah ta'ala is gunaa ko baksh de aur meri toubah qabool farmale. Hazrat Musa a.s ne farmaya ke aakhir kaunsa gunaa tune kiya hai? Usne kaha: Baat yeh hai ke mujhse zina hogaya hai, phir jab ladka paida huwa to mai ne usko bhi qatal kardiya". Yani zina aur qatal jaise gunaa sarzad huwe. Yeh sunkar Hazrat Musa a.s khafa hogaye aur us se farmaya: "Door hojao, mujhe dar hai ke tere gunaa ki nahoosat se aasmaan se aag barse aur ham sab ko halaak kardaale". Wo aurat nihayat dil-bardaastah aur mayoos hokar chaligayi. Idhar Hazrat Musa a.s ke paas Jibraeel a.s aaye aur arz kiya ke Allah ta'ala aap se farmata hai ke: "Aye Musa! aap ne ek toubah karne waali aurat ko kyun louta diya? Kya aap ke nazdeek isse bada koie gunaa nahi?" Unhone kaha ke zina aur qatal se badhkar kya gunaa hoga? Jibraeel a.s ne farmaya: "Jaan boojh kar namaz chodne waala is se bada gunah gaar hai".

2. Namaz me susti azaab e qabar ka sabab hai

Salaf saliheen se manqool hai ke ek shaksh apni behen ki tadfeen me mashghool tha, uski pocket qabar me gir gayi. Us waqt to eahsaas nahi huwa, albatta baad me yaad aaya. Choonke usme ziyadah raqam thi is liye wo shaksh sab chale jaane ke baad qabrastan gaya aur apni pocket lene keliye behen ki qabar ko ek taraf se khola. Kya dekhta hai ke qabar me ek aag uski laash ko jalaa rahi hai.

Usne fouran qabar par mitti daali aur rota huwa apni maa ke paas aakar maloom kiya ke amma! meri behen ke halaat kaise the mujhe batlaiye. Maa ne kaha is sawaal ki wajah kya hai? Usne qissah sunaya. Uski maa rone lagi aur usne kaha teri behen me aur to kuch burayi na thi, albatta namazon me susti karke unhe qaza kardiya karti thi. (Allahu Akbar!) Zara ghour kijiye yeh us shaksh ki saza hai jo namazon me susti kare. Aur jo sare se namaz hi na padhe uska kya hashar hoga?

3. Jamaat chodne ki kisi tarah talaafi nahi hosakti

Ubaidullah ibne Umar qawareeri kehte hain ke main namaz ba-jamaat ka eahtemaam kiya karta tha. Aur esha ki jamaat mujhse kabhi fouth hoti hi na thi. Ek din aisa huwa ke shaam ke waqt mere ghar koie mehmaan aagaye. Mai unki ziyafat o madaraat me aisa mashghool huwa ke jamaat ke waqt ka dhyaan na raha. Jab mujhe eahsaas huwa to mai masjid ke liye nikla. Magar basti ki masjid me namaz hochuki thi. Basra ki tamaam masajid me ghooma ke kahin jamaat miljaye, magar har jagah loog namaz padh chuke the, masjidein band hochuki thi. Bil aakhir na-muraad ghar louta. Socha ke jamaat ki namaz ka sawaab tanha padhne ke muqabale me 27 guna ziyadah milta hai lihaza mai 27 martabah esha ki namaaz adaa karke sogaya. Khwaab me kya dekhta hun ke basti waale qafilah bana kar ghodon par sawaar kahin jarahe hain. Mai bhi ek ghode par sawaar hun lekin unlogon se bohot peeche hun. Chaahtha hun ke mai qaafile me miljaun isliye ghode ko eadi laga laga kar bhaga raha hun. Magar mai jis qadar tezi se safar kar raha hun wo qaafilah usi qadar tezi se aage nikal jaaraha hai. Itne me ek shaksh qaafile waalon me se meri taraf mutawajjeh hokar kehne laga kyun itni koshish kar rahe ho aur kyun itna thak rahe ho, tum hamare saath mil hi nahi sakte. Mai ne poocha kyun? Kehne laga ke ham

logo ne esha ki namaz jamaat se padhi hai aur tum ne tanha. Yeh sunkar mai neend se bedaar huwa aur din bhar maghmoom raha.

4. Zakat na dene waalon ko qabar ka azaab hota hai

Muhammad Yousuf faryabi r.a farmate hain ke ek din mai apne saathiyon ke ham-raah Abu sinaan r.a ki mulaqaat ke liye gaya. Jab mai unke paas pahuncha to unhone farmaya ke hamare padosi ke bhai ka inteqaal hogaya hai, usse mil-le aur taaziyat karlein. Jab ham loog uske ghar gaye to dekha ke wo shaksh apne bhai ke inteqaal par nihayat ghamgheen tha aur bohot ziyadah ro- raha tha. Ham loog uske qareeb baith kar tasalli ki baatein karne lage. Wo hamari baatein sunta hi nahi tha. Musalsal rota hi chala jaraha tha, to ham ne usse kaha: Kya tumhe nahi maloom ke mout aisi haqeeqat hai ke usse sabhi ko do chaar hona hai. Usne kaha khoob maloom hai lekin mai to apne bhai ke us azaab par ro raha hun jo subah wa shaam uske jism par horaha hai. Ham ne poocha: Kya Allah ta'ala ne tujhe ghaib par muttale kardiya hai? Usne kaha: Nahi! balke qissah yun hai ke jab mai apne bhai ko dafan karchuka, qabar par mitti barabar kardi gayi aur loog sab waapas hogaye to main wahi qabar ke kinare nihayat ghamgheen baith gaya. Achanak qabar me se ek awaaz aayi: "Haaye mujhe azaab bhugatne ke liye tanha chod gaye? Han mai namaz padha karta tha, roze rakha karta tha..." Bhai ki is awaaz ne mujhe ruladiya aur mai ne betaab hokar aahistah se uski qabar ko khola to dekha ke aag bhari huwi hai aur uske gale me ek touq pada huwa hai. Mai ne bhai ki muhabbat me apne haath ko aage badhaya ke wo touq uske gale se nikaaldun, to meri ungliyan aur haath jal gaye. Yeh kehkar usne kapde ke andar se apna haath nikaal kar hame dikhlaya. Hamne dekha ke poora haath jal kar siyaah hogaya tha. Usne kaha

ke phir mai ne qabar band kardi aur lout aaya. Meri be-sabari aur be-chaini ka asal sabab yeh hai.

Hamne poocha tera bhai zidagi me kya ghalat amal karta tha? Usne kaha ke sab theek tha lekin wo apne maal ki zakaat nahi diya karta tha. Hamne kaha ke yeh waqiyah Allah ta'ala ke is qoul ki tashreeh hai:

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ أَلَّهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ






Aur jo loog Allah ke apne fazal se diye huwe maalon me bukh kar rahe hain wo yeh na samjhe ke yeh unke liye khair hai, balke mehez shar hai. An-qareeb qiyamat ke din unko jis maal me unhone bukh kiya hai uske touq pehnaye jayenge.

(Aal e Imran: 180)





5. Maa ka dil dukhane ka anjaam

Rasoolullah ﷺ ke zamane me ek shaksh Alqamah naami the jo khair aur neki ke kaamon me bohot ziyadah hissa lete aur kasrat se ibadat me lage rehte the. Wo bimaar huwe aur unki bimari is-qadar badh gayi ke mout ke qareeb pahunch gaye. Unki ahliya ne ek shaksh ko Rasoolullah ﷺ ki khidmat me bheja aur ittela karayi ke mera shouhar haalat e naza me hai. Is ittela ke milte hi Aap ﷺ ne Hazrat Suhaib, Hazrat Ammaar, aur Hazrat Bilal ؓ ko hukum diya ke unke paas jao aur kalimah e shahadat ki talqeen karo. Chunanche teeno hazraat ne wahan pahunch kar jab kalime ki talqeen shuru ki to unhone mehsoos kiya ke wo kalimah nahi padh paarahe hain. Unhone ek shaksh ko Aap ﷺ ki khidmat me rawanah karke surat e haal ki khabar karwaayi. Us khabar ko sunkar Aap ﷺ ne daryaaft farmaya ke kya unke waalidein

me se koie ba-hayaat hain? Bataya gaya ke boodhi walidah zinda hai. Irshaad farmaya ke unki waalidah se kaho ke agar wo mere yahan aasakti hai to chali aaye, warna ghar hi par tehri rahe mai aaraha hun. Chunanche unki waalidah ko Aap ﷺ ka yeh farmaan pahunchaya gaya to us budhiyan ne kaha meri jaan Aap ﷺ ki zaat e aali par qurbaan, mujhe khud Aap ﷺ ke paas jaana chahiye. Yeh keh kar uthi aur lakdi ke sahaare khidmat e aali me haazir hokar salaam arz kiya. Aap ﷺ ne salaam ka jawaab diya aur irshaad farmaya: Aye Alqamah ki maa! mai jo poochon sahih batana, warna agar jhoot kahogi to wahi e ilahi se mujhe maloom hojayege. Batao tumhare bete Alqamah ka tumhare saath kya haal tha? Budhiya ne kaha wo bohot namaz padhne waala bohot roze rakhne waala aur bohot sadqah khairaat karne waala tha. Magar apni biwi ko bohot ahmiyat deta aur meri nafarmani karta tha jis se mujhe sakth takleef hoti thi. Yeh sunkar Aap ﷺ ne irshaad farmaya ke asal me Alqamah ki maa ki naraazgi unke kalimah padhne me rukawat ban rahi hai. Phir Aap ﷺ ne farmaya Bilal! jao indhan tayyaar karo. Budhiya ne poocha Ya Rasoolallah! Aap iska kya karenge? Irshaad farmaya: Tumhare bete ko isme jalaunga. Usne kaha Ya Rasoolallah! mujhe kaise dekha jayega? Mera dil is dard-naak manzar ka mutahammil nahi hai. Aap ﷺ ne framaya Aye Alqamah ki maa! Allah ka azaab isse sakth aur bada hai. Agar tu chaahati hai ke tera baccha is se bach jaaye to usse raazi hoja. Warna us zaat ki qasam jiske qabze me meri jaan hai Alqamah ko uski namaz, roze aur khairaat teri naraazgi ke hote huwe kuch kaam na denge. Budhiya ne kaha Ya Rasoolallah! mai Allah ta'ala ko, malaikah ko aur tamaam haazireen ko gawaah banati hun ke mai Alqamah se raazi hogayi. Aap ﷺ ne Hazrat Bilal رضي الله عنه se farmaya: Jao dekho Alqamah ki zubaan se kalimah jaari huwa ke nahi? Hosakta hai ke uski maa ne meri riaayat se maaf kardiya hoga, hosakta hai uska dil raazi na ho. Hazrat Bilal رضي الله عنه gaye aur jab wahan pahunche to dekha ke Alqamah ﷺ kalimah ka wird kar rahe hain.

Hazrat Bilal  ne wahan moujood logon se kaha ke (logo sunlo!) unki waalidah ki naraazgi ki wajah se unki zubaan ab tak band thi aur kalimah nahi padh paarahi thi. Aur ab jabke uki waalidah raazi hogayi to yeh kalimah padhne lage hain. Phir usi din Hazrat Alqamah  ka inteqaal hogaya. Aap  ne unke kafan dafan ka hukum diya aur Aap  unke janaze me akheer tak moujood rahe. Jab unki tadfee hogayi to Aap  unki qabr ke kinare khade hokar irshaad farmaya: "Aye ansaar o muhajireen! (sun lo) jis kisi ne apni biwi ko apni maa par fouqiyat di (khidmat o sulook ke eitebaar se) to uspar Allah ki, fari-shton ki aur tamaam musalmaano ki laanat hai. Allah ta'ala us shaksh ke na faraaiz qabool farmayenge na nawaafil. Han albatta agar wo toubah karle aur unhe raazi wa khush karle to Allah ta'ala bhi maaf farmadenge."

6. Rishte daaron se qate talluq ka anjaam

Ek martabah Hazrat Abu Hurairah  hadith bayan karne baithe to pehle yun irshaad farmaya: "Is majme me jo loog rishta qata karne waale hai wo uth jaye. Us eaylaan ke bad poore majme me se sirf ek noujawaan utha aur chaldiya. Wo kuch barson se apni phoopi se qata talluq kiye huwe tha. Seedhe unke paas pahuncha aur maafi ke zariyeh maamilah saaf karliya. Uski phoopi ne usko maaf kardiya aur az raah e tadjub daryaaft kiya ke achanak yeh tabdeeli tere andar kaise aagayi? Usne Hazrat Abu Hurairah  ke is eaylaan ka zikr kiya tab uski phoopi ne usse kaha ke unse is eaylaan ki wajah daryaaft karo. Yeh noujawan dubara unki majlis me haazir hua aur apni maafi ka poora qissa sunakar arz kiya hazrat aakhir aisa shaksh aap ki majlis me kyun na baithe? Hazrat Abu Hurairah  ne farmaya mai ne Rasooullah  se suna hai

Aap ﷻ farmate the Allah ki rehmat aisi qoum par naazil nahi hoti jisme koie rishta qata karne waala ho.

Ghour kijiye ke qata rehmi yani rishte todna kitna bada gunaa aur kaisi mehroomi ki baat hai ke aadmi uski wajah se Allah ki rehmat se mehroom hojata hai.

7. Qata rehmi barzakh ka azaab hai

Bayan kiya gaya hai ke ek doulat mand aadmi haj ke liye gaya. Jab makkah mukarammah pahunch gaya to usne apne paas moujood 1000 dinar makkah mukarramah ke ek saleh aur motabar aadmi ke paas amanat rakha diye. Phir jab manasik e haj se farigh hogaya aur apni raqam lene ke liye un saahib ke paas pahuncha to maloom huwa ke unka is asna me inteqaal hogaya. Amanat ke baare me daryaft kiya gaya ko ghar waalon ne laa-ilmu zaahir ki. Wo shaksh pardesh me itni badi raqam zaaya hojane se bohot pareshaan huwa. Haram me ahlillah ki ek jamaat ko dekha to unke saamne poora waiyah bayan karke apni tashweesh o pareshani se waaqif karaya. Unhone kaha aadhi raat ke waqt zam zam ke kuwe ke paas jao aur us shaksh ka naam leke daryaft karo ke amaanat kahan hai? Agar uski rooh neak logon me hogi to jawaab mil jayega. Wo gaya aur waisa hi kiya magar jawaab na mila. Usne aakar batay to un logon ne kaha INNA LILLAHI WA INNA ILAHI RAJIOON. Maloom hota hai ke iski rooh gunah gaaron me hai. Tum yaman ke fulan kuwe ke paas jaakar daryaft karo. Wo aadmi wahan pahunch kar awaaz lagaya to jawaab mila ke teri amanat mere ghar me fulan jagah madfoon hai. Bacchon ko mai ne nahi batlaya tha. Tum wahan se haasil karlo. Jab us shaksh ka jawaab milgaya to usne poocha ke tum to bohot neak aur amanat daar aadmi mashoor the.

Tumhari rooh yahan kyun hai? Usne kaha ke meri ek mohtaaj omiskeen behen thi. Mai uske huqooq ki taraf se ghaafil tha. Usi ki padaash me yahan rakkha gaya hun. Imam Zahabi r.a is waqiye ko naqal karke farmate hain ke uski tasdeeq is hadith se hoti hai:

لا يدخل الجنة قاطع

Rishte todne waala jannat me na jayega.

8. Bad feli ka anjaam

Hikayat hai ke Hazrat Esa a.s ek martabah kahi tashreef lejarah the. Raaste me dekha ke aag ek shaksh ko jalarahi hai. Aap ko us par rehem aaya to us aag ko bujhane ka iradah farmaya. Jab aag bujhane ke liye us par paani daalna chaaha to kya dekhte hain ke wo shaksh aag ban gaya aur aag ek ladka bangayi. Hairaan hokar unhone baar-gaah e rabbul izzat me ilteja ki ke baar e ilaha! Unhe apni asal haalat par loutade taake mai unse majara daryaft karsakun. Chunanche wo dono Allah ke hukum se ek ladka aur ek aadmi ki surat me haazir hogaye. Us aadmi ne arz kiya ke mai is ladke ki muhabbat me giraftaar hogaya tha. Raftah raftah baat yahan tak pahunchi ke mai us ladke se ghalat feil karke apni shahwat bujhaya karta tha. Phir jab mai margaya aur kuch dino ke baad yeh ladka bhi margaya to Allah ta'ala ki taraf se qiyamat tak yeh saza tey ki gayi hai ke thodi dear mai aag bankar us ladke ko jalata hun phir thodi dear yeh ladka aag bankar mujhko jalata hai. Is waqiyeh me unlogon ke liye bohot ibrat hai jo ham jins parasti ke shikaar hokar is ghair fitri harkat me mubtala hai.

9. Sood khoori junoon ka sabab hai

Hadith e paak me aaya hai ke jab Rasoolullah ﷺ meraaj me tashreef legaye aur wahan aap ko aalam e misaal me gunahon ke anjaam batlaye jarahe the to Aap ﷺ ne kuch logon ko is haal me dekha ke unke peat bade kamron ki tarah the, jinhe wo apne haathon se thaame huwe the aur unke wazan ki wajah se be-qaaboo hokar aal e firoun ke raaste me gir-jaate the. Aal e firoun subah wa shaam barzakh se jahannam laaye jaate hain. Wo loog wahan se hatne ki koshish karte magar bade bade peton ki wajah se uthne me kamiyaab na hopate. Itne me aal e firoun ka ghoul pahunch jaata aur wo unhe rondta huwa nikal jaata aur unhe neeche-oppar karke rakh deta. Is tarah unhe musalsal azaab horaha tha. Mai ne is dardnaak azaab me muftala logon ke baare me Jibraeel a.s se daryaaft kiya ke yeh kaun loog hain? Unhone batlaya: Yeh sood khoor loog hain, unhe qiyamat tak yahi saza milti rahegi.

Al amaan! Allah ta'ala bachaye. Kaisi battareen saza hai sood khoron ki. Aaj kitne musalmaan is bala me muftala hokar khushi khushi apni aaqibat barbaad kar rahe hain.

10. Yateemon ki khidmat ka neak anjaam

Ek buzurg farmate hain ke pehle mai bohot hi gunahgaar aadmi tha. Har waqt sharaab o kabaab me mast raha karta tha. Ek din aisa huwa ke mujhe raaste me ek yateem o mohtaaj baccha mila. Mujhe uske haal par rehema aaya. Mai usko apne saath ghar laaya, gusul khaane me lejaakar nehlaya, dhulaya, acche kapde pehnaye aur yeh

sochkar ke yeh ghareeb apne maa baap aur khandaan se mehroom hogaya hai mai usse bhi ziyadah mohabbat o shafaqat karne laga jitna ke koie baap apne bacche par karta hai. Us zamane me ek raat ko jab mai so raha tha, khwaab me kya dekhta hun ke qiyamat qayim hogayi hai, mahshar barpaa hai, logon ka hisaab horaha hai, itne me mujhe bhi hisaab ke liye talab karliya gaya. Jab mera hisaab hogaya aur apne aamaal e bad ke mutabiq faisla kardiya gaya to farishte mujhe paa-ba-zanjeer jahannam ki taraf leja rahe the, achanak wo yateem baccha namudaar hokar kehne laga: Unhe kahan lejarahe ho? Ruko; unho ne to mujhe mohobbat o eahsaan ke saath rakkha tha. Farishte kehne lagte hain: Hame Allah ta'ala ka jo hukum hai ham wahi karenge. Gahib se awaaz aayi isko jannat me bhejdo. Mai ne yateem ki shfa'at ki wajah se iski saza maaf kardi. Bas isi ke saath aankh khul gayi. Jaise hi mai neend se bedaar huwa sacchi pakki toubah ki aur neik mahool me mashghool hogaya.

11. Bewa aur yateem ki dil azaari ka anjaam

'Balkh' me 'Alawi sadaat' se talluq rakhne waala ek khandaan rehta tha. Saahib e khandaan ka inteqaal hogaya. Choonke wo bade maal daar aur shareefun nasab aadmi the, unki bewa ne yeh soch kar ke guzar basar ke liye chote mote kaam karne padenge aur khandaan waale uspar taane denge balkh se kisi aur muqaam par pahunch gayi. Yahan sardi sakth padrahi thi. Is liye us bewa ne ek weeraan masjid me apni ladkiyon ko bithakar khud talaash e ma'ash me nikal gayi. Basti me uska guzar 2 aise maal daaron par huwa jo us shahar ke raeeson me se the. Un me se ek musalmaan tha aur ek aatish parast. Wo pehle musalmaan ke paas apni zaroorat wa pareshaani ka

izhaar karte huwe pahunchi aur kaha ke mai Alawi khandaan ki shareef khatoon hun aur meri yateem ladkiyan bhi saath me hain. Meri pareshani ka koie hal nikala jaaye to behtar hai. Us raees ne kaha: "theek hai magar apne shareef aur sadaat me se hone ka saboot pesh karo. Hame kya pata ke yeh baat sahih hi hai". Us aurat ne jawaab diya: "Mai yahan ek pardesi aur ajnabi aurat hun, koie jaanta hi nahi to meri gawahi kaun dega. Yeh sun kar us raees ne mooh pheer liya aur koie tawajjuh na di.

Uski madad se mayoos hokar yeh aurat us majoosi maal daar ke ghar pahunchi aur usse saara qissah keh sunaya. Us majoosi ne apni ghar ki auraton ko bulaya aur unse kaha ke is ke saath jaakar uski bacchiyon ko bula laao. Jab bacchiyan pahunchi to usne apne ghar waalon ko hukum diya ke yeh shareefun nasab museebat zadah khandaan hai, inhe nehlaao, dhulaao, unke liye kapdon ka intezaam karo aur khana khilao. Chunanche wo bewa apni bacchiyon ke saath bade maze se kha-pee kar aur befikar hokar sogayi.

Usi raat us musalmaan jisne us musafir mohtaaj ko apne mustahiq hone ka saboot na laane ki wajah se na muraad waapas kardiya tha khwaab me kya dekhta hai ke qiyamat ka maidaan qayam hai, ek nihayat hi ajeeb o ghareeb aur shandaar mehel hai jisme heere jawaaharaat se murassa' takht biche huwe hain aur uske qareeb hi Rasoolullah ﷺ tashreef farma hain. Usne kaha: "Ya Rasoolallah! yeh mehel kiska hai?" Aap ﷺ ne farmaya yeh mehel mere ek momin aur muwahhid ummati ka hai. Usne kaha mai bhi muwahhid, momin hun. Aap ﷺ ne farmaya: Gawaahi pesh karo ke tum momin, muwahhid ho. Yeh shaksh nihayat pareshan huwa ke kahan se gawahi laaun. Aap ﷺ ne irshaad farmaya ke: Ek shareef aurat tumhare paas apni haajat lekar aayi thi to tum ne bhi to usse

gawaahi talab ki thi. Yeh sunkar nihayat ghamgheen aur naadim huwa. Usi me uski aankh khul gayi. Subah sheher bhar me ghoomta raha ke koie us aurat ka pata batade. Kisi tarah us majoosi ke ghar pahunch hi gaya aur usse kaha: Us musalmaan bewa aurat ko aur uske bacchiyon ko hamare hawaale karo. Wo shaksh tayyar na huwa to usko ek hazaar dinar dene ki pesh kash kiya. Lekin usne saaf inkaar kardiya aur kaha ke mai ne raat khwaab me dekha hai ke: Rasoolullah ﷺ ek nihayat shandaar mehel ke qareeb tashreef farma hain aur mujh se farma rahe hain: Yeh makaan tumhare liye hai, tumne shareef bewa aurat aur uski yateem bacchiyon ke saath jo meherbaani ka sulook kiya hai uske ewaz Allah ne tumhe imaan ki dowlat bhi ataa farmayi aur yeh makaan bhi tumhare liye banaya gaya hai. Chunanche Allah ki qasam raat guzarne se pehle mai aur mere poore ghar ke loog us bewa ki dast par imaan qabool karchuke hain. Yeh ameer apne ghuroor aur himakat par afsoos karta huwa lout-gaya. Maloom huwa ke ek aadmi ko saamne waale ki takleef ka eahsaas karna chahiye. Uska yeh matlab nahi ke itminan kiye baghair har daawe daar ki baat maanli jaaye. Lekin yeh bhi zaroori hai ke aasaar o qaraain se aadmi ke martabe wa muqaam ko pehchaankar aisa muaamalah ikhtiyaar karna chahiye ke uski dil shikni aur aabroo rezi na ho.

12. Sharaab noshi ka anjaam

Fuzail bin Ayaaz r.a farmate hain ke mai apne bimaar shahgird ki eyadat ke liye aise waqt pahuncha ke wo bikul aakhri waqt me tha. Mai ne usko kalimah e shahadat ki talqeen karni chahi. Magar wo qabool nahi kar raha tha. Mai ne baar baar israar kiya ke kalimah padhlo. Usne saaf mana kardiya ke mujh se padha nahi jaraha hai. Mai rota

huwa aur uski haalat par hairat karta huwa wahan se chala gaya. Kuch arse baad khwaab me uski ziyarat huie. Mai ne usse poocha ke niza ke waqt yeh kaifiyat kun huie thi. Wo kehne laga ke mujhe ek bimaari laahiq hogayi thi to baaz logon ne batlaya ke iska elaaj sharaab ke elawah kuch nahi. Isliye mai kabhi kabhi sharaab peeliya karta tha. Usiki nahoosat se marte waqt kalimah padhne ki toufeeq salb karli gayi thi.

Imam Zahabi r.a farmate hain ke ghour karo yeh anjaam dawa ke tour par sharaab istemaal karne waale ka ho to bila kisi wajah yeh gunaah karte rehne waale ka kya hashar hoga?



Ek sharaabi ne sharaab noshi se toubah karli thi. Jab usse is hidayat ka sabab daryaaft kiya gaya to usne kaha ke mai gorkhani yani qabar khodne ka kaam karta tha. Mai ne baaz qabron me murdon ko dekha ke unke chehre qible se pheer diye gaye hain. Unke khandaano se maloom kiya to pata chala ke wo sharaab ke aadi the. Mujhe sakth ibrat huie aur apne anjaam ka khouf laahiq huwa. Usi waqt mai ne us buri aur khatimah kharaab karne waali aadat se toubah karli.



Ek buzur ke chote bacche ka iteqaal hogaya. Wo farmate hain ke chand din ke baad mai ne apne bacche ko khwaab me is tarah dekha ke uske sar ke baal sufaid hain. Mai ne hairat se daryaaft kiya ke Beta! mai to tujhe choti umar me dafan kiya tha. Tere sar ke baal sufaid kaise hogaye? Bacche ne batlaya ke mere padoos me ek sharaabi ko

dafan kiya gaya hai. Dozakh ne uski aamad par ek aisi cheekh maari jisse barzakh me koie baccha aisa nahi bacha jiske sar ke baal sufaid na hogaye hon.

Allah panaah me rakkhe, kaisa shadeed azaab hai sharaab noshi ka.

15. Mukhtalif gunaahon ke bure anjaam






Ek noujawaan Abdul Malik bin marwaan ke paas aakar apni pareshani aur huzn o gham ki shikayat kar raha tha aur chahta tha ke kisi Allah waale ke haath par apne gunaahon ki pakki toubah karle. Badshah ne uske us gunaah ke baare me maloom kiya aur kaha ke tum khud Allah ta'ala se sacchi pakki toubah karlo. Kyun ke Allah ta'ala hi apne bandon ki toubah qabool karta aur unke gunaahon ko maaf farmata hai.

Noujawaan ne batlaya ke wo kafan choor tha aur qabron ko khood kar unke kafan nikaal liya karta tha. Ek martabah mai ne apni aadat ke mutabiq qabrastan jaakar ek qabar ko khola, to kya dekhta hun ke uska chehra qible ki taraf se doosri jaanib pheer diya gaya hai. Mai ghabrakar wahan se bhaagne laga to awaaz aayi ke uski wajah kyun maloom nahi karata? Mai ne daryaaft kiya to batlaya gaya ke yeh namaz choor tha. Choonke Allah ke huzoor aana pasand na tha isliye usko barzakh me qible ki taraf se pheer diya gaya hai. Phir ek doosri qabar ko khola to aur khouf naak manzar dekha ke saahib e qabar khinzeer ki shakal me tabdeel kardiya gaya hai aur zanjeeron me jakda huwa hai. Poochne par maloom huwa ke yeh shaksh duniya me sharaab piya karta tha aur bina toubah ke margaya tha. Isi liye usko na-paak jaanwar bana diya gaya hai. Teesri qabar par gaya to kya dekhta hun ke

aag ki chataano ke zariyeh mayyit ko zameen me chipka diya gaya hai aur uski zubaan guddi me se kheench li gayi hai. Iske baare me batlaya gaya hai ke yeh peshaab o najaasat ke muaamale me be-eahtiyaat tha aur chughal khoori yani lagayi bujhayi karke fasaad machata tha. Chouthi qabar me dekha to aag jal rahi hai aur mayyit usme jhulas rahi hai. Uske baare me maloom huwa ke taarik e salat tha. Paanchwi qabar par gaya to wahan yeh haseen manzar dekhne ko mila ke qabar door tak kushadah aur intehayi roshan thi aur mayyit araam se so rahi thi. Is manzar ko dekh kar bhi mujh par haibat aur ru'ab taari huwa. Mujhe batlaya gaya ke yeh shaksh jawani se mout tak Allah ta'ala ki bandagi, taqwa wa taharat ka eahtemaam karta raha. Yeh uski barkat hai.

Abdul Malik, noujawaan taaib ka yeh poora bayan sun kar kehne laga ke waaqayi unme gunah gaaron ke liye ibrat aur neko kaaron ke liye khush khabri hai.

16. Maal e ghaneemat me khiyanat ka bura anjaam

Hazrat Abu hurairah  kehte hain ke ham loog Rasoolullah  ke saath gazwah e khaibar me shareek the. Us gazwe me hame ghaneemat me sona, chandi to kuch nahi mila albatta khaane ka samaan aur kapde mile. Ham yahan se faarigh hokar Makkah mukarramah ki taraf chal pade. Rasoolullah  ke saath ek ghulaam tha, wo Aap ka saamaan e safar onnth se utaar raha tha, achanak kahi se usko ek teer aakar laga jisse usi waqt uski mout hogayi. Ham ne arz kiya "Ya Rasoolallah  isko shahadat mubarak ho". Aap  ne farmaya hargiz nahi, us zaat ki qasam jiske qabze me meri jaan hai is shamle ke oopar aag dahak rahi hai. Kyun ke usne yeh shamla maal e ghaneemat me se taqseem se pehle le liya tha. Yeh sunkar sahaba e kiraam

maal e gahneemat ke silsile me bohot dar gaye. Ek sahabi joote ke 1-2 tasmе lekar haazir huwe (aur arz kiya ke yeh mujhe khaibar me mile the). Aap ﷺ ne farmaya: (taqseem se qabl lene ki wajah se) "yeh naar e dozakh ke tasmе hain".

17. Zulm parwari qoum ko halaak karta hai

Fathe Makkah ke din jab habsha ke muhajireen waapas Makkah mukarramah aagaye aur Rasoolullah ﷺ se mulaqaat ki to Aap ﷺ ne un logon se kaha ke habsha me tum loog kaafi din rahe ho, koie ahem waqiyah wahan ka sunao. Hazireen me se ek noujawaan ne arz kiya: Ya Rasoolallah! ek martabah aisa huwa ke ek boodhi habshi aurat apne sar par paani ka matakah lekar jaarahi thi. Raaste me ek noujawaan khada huwa tha. Usne apna ek haath uske dono shaano ke darmiyaan rakh kar zoor se dhakka de diya. Wo aurat ghutno ke bal gir-padi aur uska matka bhi gir kar tootgaya. Us aurat ne apne ko sambhala, uth kar khadi huie, noujawaan ki taraf palat kar kehne lagi: Aye ghaddaar! bohot jald jab Allah ta'ala mahshar me adl ki kursi rakkhega aur awwaleen o aakhireen ko jama karega aur aaza e insaani khud apne kartooton ko bayan karne lagenge tab mere aur tere muaamale ka bhi faislah hoga. Us waqt inshallah is zulm ka anjaam tuihe maloom hojayega. Yeh sunkar Rasoolullah ﷺ ne farmaya: "Wo qoum kaise falaah pasakti hai jisme kamzoor ko taqatwar se badlah dilane ka koie samaan na ho".

Maloom huwa ke mazloom ki madad na karna poori qoum ki tabahi ka sabab hota hai.

18. Mazloom ke saath Allah ki madad

Wahab bin munabbah r.a farmate hain ke ek zaalim maal-daar ne apna ek aali shaan mehel tameer karaya. Ek budhiya ne uski diwaar ki ek jaanib apne rehne ke liye ek jhoonpda bana liya. Ek din wo zaalim ghode par sawaar hokar apne mehel ke atraaf ghoom raha tha ke uski nazar budhiya ki us jhompde par padi. Us ne poocha yeh jhoompdi kiski hai? Bataya gaya ke kisi budhiya ne apni hifazat ke liye thikane ke tour par bana liya hai. Us raees ne fouri tour par munhadim kardene ka hukum diya. Chunanche usko dha diya gaya. Shaam ko jab budhiya wahan pahunchi to apna ghar toota huwa paakar bohot pareshan huie. Tehqeeq karne par use pata chala ke us zaalim ameer ne tood diya hai. Usne apna sar aasmaan ki taraf uthaya aur kaha: Aye Rab! mai agarcheh yahan moujood nahi thi magar tu kahan chala gaya tha? (usi waqt Allah ki rehmat ko josh aaya aur) Allah ta'ala ne jibraeel a.s ko hukum diya ke us mehel ko gharwalon sameet utha kar palat do.

Allahu Akbar! mazloom aur dukhi dilon ki aah me kitni taqat hai. Aadmi ko chahiye ke khwaah wo kitna hi taqatwar ho sab se badi taqat waale khuda se be-parwaah na bane.

19. Ustaaz ki husn e tarbiyat

Kehte hain ke kisra ne apne bacche ki tarbiyat ke liye ek muallim rakkha tha. Wo muallim usko tehzeeb o saleeqah aur mukhtalif uloom sikhata raha, yahan tak ke wo ladka nihayat qaabil aur saahib e ilm o fehlem hogaya. Ek din us









muallim ne use bulaya aur baghair kisi wajah ke uski zabardast pitayi kardi. Ladka us waqt kuch nahi karsakta tha, bardaasth karliya. Lekin dil me ustaaz ke is muaamale ko chupaye rakkha, yahan tak ke kisra ka inteqaal hogaya aur yeh shehzadah uski jagah baadshah bangaya. Takth o taaj ka maalik banne ke baad ek din usne ustaaz ko darbaar me talab kiya aur poocha ke fulan din fulan muqaam par aap ne bila kisi wajah aur ghalati ke kyun meri pitayi ki thi? Usne kaha dekhiye badshah salamat! jab aap me tamaam kamalaat paida hogaye aur aap gonagon khoobiyon ke maalik bangaye to mujhe yaqeen hogaya ke aap apne waalid ke baad unki jagah baadshah banenge. Is liye mujhe khayaal huwa ke mai aap ko maar khane aur zulm sehne ki takleef ka andazah karaun taake use yaad rakh kar aap apne dour e hukumat me kisi par zulm na kare. Shahgird ustaaz ki is husn e tadbeer aur khair khwaahi se bohot khush huwa aur unhe inaam o ikraam se nawaaz kar rukhsat kardiya.

20. Zulm ka naqd badlah

Ek buzurg farmate hain ke ek baar mai ne ek shaksh ko dekha ke uska haath baghal me se kata huwa tha aur wo keh raha tha ke logo! Jo shaksh mujhe dekhega wo kisi par zulm na karega. Mai uske qareeb pahuncha aur usse poocha ke kya qissah hai? Usne kaha ke mai ek zaalim pehelwaan ke doston aur hashiyah bardaron me se tha. Ek martabah mai kahi ja raha tha. Raaste me ek shaksh ko dekha jiske paas ek badi machli thi. Mai ne usse kaha ke wo machli mujhe dede. Us shaksh ne inkaar kiya aur kaha ke mai use paise dekar ahl o ayaal ke liye khareeda hai. Tumhe nahi dunga. Magar mai choonke pehelwaano ke saath raha karta tha kamzoron par zulm karna to mera

shaiwa tha. Mai ne aage badh kar use ek dhool raseed kiya aur machli lekar chalta bana. Raaste me machli ne meri ungli ko daant se dabaya jis se mujhe shadeed takleef huie magar kisi tarah use ghar pahunchaya. Meri takleef badhti hi rahi yan tak ke subah jab muaalij (doctor) ke paas gaya to usne kaha: Ungli kaat dena zaroori hai warna zeher haat me pahunch jaskta hai. Mai ne fouran ungli katwadi. Ab mere haath me dard shuru hogaya . Doctor ne uska kaatna bhi tajweez kiya. Usi tarah dard aage badhta raha yahan tak ke mera haath baghal se kaat diya gaya. Phir bhi sukoon na mila . Usi asna me meri mulaqaat ek dost se huie. Usne poocha ke tum ne kisi par zulm to nahi kiya? Mai ne usko machli ka saara qissah sunaya. Usne kaha ke agar tumne pehli hi takleef me machli waale se milkar maamalah saaf karlete aur maafi maanglete to yeh noubat na aati. Ab bhi kuch nahi gaya, us se jaakar maafi maanglo. Warnah yeh noubat aayegi ke usi tarah thoda thoda karke tumhara saara jism kaat kar phaink diya jayega. Mai ne fouran uski talaash shuri ki. Chunanche usse ek jagah mulaqaat hogayi. Mai fouran uske qadmon me gir pada aur maafi maangne laga. Usne kaha tum kaun ho aur kaahe ki maafi maang rahe ho? Maine usko machli ka qissah yaad dilaya aur apna haath batlaya. Wo bechara haath dekh kar aab deedah hogaya aur mujhe maaf kardiya. Mai ne us se poocha tum ko Allah ki qasam! yeh batao ke jab mai ne zulm se machli cheenli to tum ne mere liye baddua to nahi ki? Usne kaha: "Han! mai ne kaha Aye Allah! is shaksh ne apni taaqat o quwwat ka istemaal karke mujh ghareeb ki poonji cheenli. Ab tu mujhe apni taqat dikha". Mai ne kaha: "Mere bhai tu-ne Allah ki qudrat dekhli hai, ke kis tarah usne mere zulm ka inteqaam liya aur aajiz banakar tumhare qadmon me laakar daal diya. Mai toubah karta hun aaj se kisi par zulm nahi karunga.

21. Akl e haraam ki mazammāt

Sayyiduna Abu Bakar siddeeq  ka ek ghulaam tha jisko aap  ne mukatab bana diya tha. Yani ek muqarrarah raqam adaa karne par azaad kardene ka waadah farmaliya tha. Chunanche wo rozana mehnat mazdoori karta aur jo raqam milti use aap  ki khidmat me pesh kardeta tha. Aap  usse sab se pehle yeh poochte the ke wo maal kistarah kamaya hai. Uske jawaab ke baad agar itminaan hota to lelete warna waapas kardete the. Ek din aisa ittefaaq huwa ke wo kuch khana laaya, aap  ko bhook lag rahi thi is liye usme se fouran khana shuru kardiya. Abhi ek niwalah khaya hi tha ke ghulaam kehne laga: Aaj aap ne poocha nahi ke kahan se laaye? Farmaya: Ab batade. Usne arz kiya: Hazrat! asal me baat yeh hai ke mai jahalat ke zamane me logon ko kuch ghaib ki baatein bata kar uska muaawazah liya karta tha, jabke mujhe wo ilm aata bhi na tha. Chunanche kisi aadmi ko isi tarah koie baat batladi thi. Ek zamane ke baad aaj usse mulaqaat huie to usne batour e muaawaze ke khana dediya. Yeh sunna hi tha ke Hazrat Abu Bakar  ki haalat mutaghayyar hogayi. Farmane lage: Qareeb tha ke mujhko halaak kardeta. Phir halaq me ungliyan daal kar wo luqmah ugalne ki koshish ki. Kisi ne kaha ke khaali peat se yeh ek luqmah is tarah na niklega. Albatta bohot sa paani peekar nikaala jaasakta hai. Chunanche Aap  ne paani mangwaya aur pee pee kar qey karte rahe, yahan tak ke peat me jo kuch tha sab nikal aaya. Logon ne kaha: Hazrat! Allah aap par rehem farmaye, yeh saari mashaqqat o takleef sirf isi luqme ko nikaalne ke liye tha? Hazrat Abu Bakar  ne farmaya: Agar yeh luqmah meri jaan ke saath bhi nikal sakta to Allah ki qasam zaroor nikaalta. Kyun ke mai ne

Rasoolullah ﷺ se suna hai ke "Jo jism haraam ghiza se parwarish paaye, jahannam uske liye behtar hai".

Hazrat Siddeeq e Akbar ؓ ke is waqiyeh me ham logon ke liye nihayat ibrat moujood hai ke unko kis qadar khouf e khuda tha aur Nabi e Kareem ﷺ ki khabron par kis darjah yaqeen karte the.







22. Chughal khori ke bhayaanak nataaij


Ek shaksh ek ghulaam ko bech raha tha aur keh raha tha ke is ghulaam me koie aaib nahi siwaye chughal khori ke. Ek maal-daar gahak ne yeh soch kar ke ek chughal khori ke aaib se kya hota hai sihat mand o mehnat kush to hai, us ghulaam ko khareed liya. Kuch din guzarne ke baad ek din us ghulaam ko shararat soojhi. Usne apni malikah se kaha: "Begam sahiba! Sahab doosri shadi ka iradah kar rahe hain aur aisa maloom hota hai ke bilkul aap ko nahi chahte. Agar aap unko apni taraf mutawajjeh rakhna chahti hain to aisa kijiye ke raat ko jab wo sojaye to ustare se unki daadhi ke neeche ke chand baal kaat kar apne paas rakh lijiye. Isse wo aap ko bohut chaahne lagenge aur doosri shadi ka iradah tark kardenge. Us aurat ne dil me socha ke halaat to kuch aise hi maloom hote hain, ghulaam ke mashware par amal karna chahiye. Ghulaam uske baad apne maalik ke paas aaya aur kaha ke: "Begam sahiba ne ek shaksh se dosti kar rakkhi hai aur usse chup chup kar milti rehti hai. Wo chahti hai ke aap se kisi tarah najaat mil jaaye. Uske liye aap ke qatal ka mansoobah banaya huwa hai. Agar aap ko meri baat ka itminaan na ho to aaj raat aap jab sone ka iradah kare to sone ki si shakal bana kar jaagte rahe, phir aap khud hi maan lenge". Raat ko yeh ghar aakar late gaya. Uski biwi

isi intezaar me thi ke zara neend gehri lag jaaye to ghulaam ke mashware par amal karte huwe daadhi ke chand baal kaatlun. Jab use shouhar ki neend ka yaqeen hogaya to ustra lekar aahista se uski daadhi ke qareeb gayi. Wo choonke pehle se sun rakkha tha is liye acchi tarah yaqeen hogaya ke uski biwi ka iradah usko qatal karne hi ka tha. Fouran utha aur biwi ke haath se ustra lekar use qatal kar daala. Subah uske khandaan waalon ko maloom huwa to uske bhai gusse me bhadakte huwe aaye aur apne behenwai ko qatal kardiya. Phir yeh ladayi dono ke khandaano me phail gayi. Mutadda aadmi maare gaye.

Ghour farmaiye! Chughal khood ki is harkat ke nateeje me 2 khandaano ka kaam tamaam huwa. Isi liye Allah ta'ala ne chughal khood ko faasiq qarar diya hai aur farmaya hai ke uspar hargiz itemaad na kiya jaaye.

23. Hazrat Umar ki hikmat e amali

Marwi hai ke Hazrat Umar  ke dour e khilafat me ek shaksh apni biwi ki sakth kalaami se aajiz hokar shikayat karne ke liye aap  ke ghar pahuncha. Darwaze par dastak dekar aap  ke nikalne ka intezaar kar raha tha. Baahar se usne suna ke Hazrat Umar  ki ahliya unse kisi mamale me jhagad rahi thi. Hazrat Umar  kuch jawaab nahi derahe the. Yeh shaksh sochne laga ke ameerul momineen itne bade muqaam par hokar bhi apni ahliya ki tezi ko gawarah farmalerahe hain to meri kya haisiyat hai? Mai kya mooh lekar apni biwi ki shikayat karun? Chunanche waapas jaane lage. Itne me Hazrat Umar  baahar nikle to dekha ke dastak dene waala waapas jaaraha hai. Awaaz dekar bulaya aur aane ki wajah poochi. Usne arz kardiya ke apni biwi ki shikayat karne aaya tha magar yeh maajara

dekha to behtar samjha ke mujhe bhi aap ki tarah sabar o tahammul se kaam lena chahiye. Hazrat Umar  ne farmaya: Dekho bhai! meri biwi mera khana pakati hai, roti banati hai, mere kapde dhoti hai, mere bacchon ki parwarish karti hai. Yeh sab umoor uske zimme laazim nahi hai, phir bhi karti hai jisse mujhe raahat milti hai. Phir yeh ke usi ki wajah se mere khayalaat paakizah hain. Dil jamaee' haasil hai. In sab ke muqable me uski kamzori yeh hai ke jhat khafa hai, zara teez bolti hai. To in khoobiyon ke muqable me mai uski kamzori ko gawarah karleta hun, tum bhi aisa hi karliya karo.

Is waqiyeh me har saahib e aqal ke liye ibrat ka samaan moujood hai. Ek is gur ko samajh liya jaaye to sainkadon ghar tootne se bach jaayenge.

24. Biwiyon par zulm na karne ki barkat

Ek buzurg farmate hain ke mera ek dost door daraaz muqaam par raha karta tha. Mai kabhi kabhi usse milne chala jaaya karta tha. Ek dafa gaya to wo ghar par na tha. Uski biwi se maloom kiya to usne darwaze hi ke andar se shouhar ko koosna aur bura bhala kehna shuru kardiya. Halaat ki tangi ka shikwah aur shouhar ki shikayaat khatam hi na horahi thi. Itne me mera dost pahaad ke daaman se ghar ki taraf is shaan se namudaar huwa ke uske saath ek sheer tha jis par lakdiyon ka dheer rakha huwa tha. Jab ghar ke qareeb aaye to dost ne lakdiyan uthakar ghar me daali aur sheer ko isharah kiya ke wo chala jaaye. Wo dum hilate huwe khamoosh chalagaya. Dost ne ghar khola, mujhe bithaya, khud hi paani roti lekar aaya aur mere saath baith kar khaya phir mujhe akhlaaq ke saath rukhsat kardiya.

Chand baras ke baad mai phir unki mulaqaat ke liye unke ghar pahuncha. Biwi ne yeh maloom hone par ke mai unke shouhar ka dost hun ghar khol ke bithaya, ikraam kiya aur kaha ke zara intezaar karlein thodi hi deer me wo ajayenge. Chunanche kuch deer me wo jangal se lakdiyon ka ghatta apne sar par uthaye huwe pahuncha. Ghar ke sehen me lakdiyan rakhdi aur mere saath baaton me mashghool hogaye. Unki ahliya ne jaldi se roti saalan tayyar kiya, dastarkhan lagaya aur hame khane par madoo' kiya aur bohut hi akhlmaq aur shukr guzaari ki bateein karti rahi.

Jab mai waapas hone laga to maine apne dost se aise muamme ke baare me daryaaft kiya ke pehle to tumhara yeh muqaam tha ke sheer mazdoori kar raha tha, biwi badzubaan o bad akhlmaq thi. Ab biwi to badi khaleeq o khidmat guzaar hai magar tum mazdoor bane boojh uthate phir rahe ho? Dost ne kaha baat dar asal yeh hai ke pehle choonke mai apni biwi ke mazaalim ka boojh uthata tha, Allah ta'ala ne mera boojh apni makhlooq par daal diya. Ab uska inteqaal hogaya aur yeh shareef o kareem khatoon mere nikah me aagayi. Yeh meri khidmat ka boojh uthati hai, mujh par koie baar padne nahi deti to ab meri zimmedaariyon ka boojh mere oopar lout aaya.

Waqayi Allah ta'ala ki madad mazloom ke saath hoti hai.

25. *Har haal me raazi ba raza rehna chahiye.*

Madayini kehte hain ke mujhe sahra me ek aurat nazar aayi jo nihayat hi masroor magan dikhayi derahi thi. Mai ne kaha: Allah ta'al teri khushiyan youn hi qaayim rakkhe. Wo aurat kehne lagi: Mai khushiyan me nahi hun, itne gham me hun ke agar apne ghamon aur museebaton ki

tum ko daastan sunaun to sun bhi na paaoge. Mujhe uske ahwaal maloom karne me dilchaspi huie. Mai ne kaha wo kya masaaib hain? Kehne lagi mai shadi shudah aur 3 bacchon ki maa thi. Mere shouhar ne bakrid ke din bakrah zubah kiya. Mai uske pakane me mashghool hogayi. Mera ek baccha apne chote bhai ko zameen par litakar bakra zubah karne ki naqal karne laga jis se wo baccha zubah hogaya. Jab usne bhai ke gale se khoon behta huwa dekha to dar kar ghar se bhaag gaya. Shouhar usko dhoondne nikle to pahadi par gir kar halaak hogaye. Mai unki talaash me nikli to bacchi choolhe ke paas pahunch gayi aur haandi ludak kar uske oopar gir gayi jis se uski jaan nikal gayi. Mai ne apne haathon se ek hi din me shouhar, 2 beton aur 1 beti ke janaze tayyar kiye aur eid milne ke liye aane waale shouhar ke doston ke zariyeh unki tadfeen karadi. Ab mai un sab ke firaaq me tanha zindagi guzaar rahi hun. Aap hi soche in ghamo me mere liye sukoon o suroor ka kya samaan hai?

Waqayi mai uski yeh daastan badi mushkil se suna aur dil ko thaam ke rakhta raha. Phir mai ne poocha in masaaib o ghamon ke beech me aap ko yeh itminaan o sukoon kaise haasil hai? Kehne lagi yeh Allah ke faisle hain. Mai apne Allah ke faislon se raazi hun aur usi ki khushi ke liye sabr ka daaman thame huwe hun.

26. Maalik bin dinar ka ek ibrat-naak khwaab

Maalik bin dinar r.a farmate hain ke mai shuru jawaani se ghalat raah par pad gaya aur sharaab o kabaab ka aadhi hogaya tha. Mai ne ek baandhi khareedi thi us se mujhe ek ladki paida huie. Us beti se mujhe bohot muhabbat aur lagaaw tha. Jab mai sharaab lekar ghar aata to wo mere godh me chadh kar baith jaati aur sharaab ka payaala

palat kar sab giradeti thi. Mai uski muhabbat ki wajah se gawaara karleta tha. Jab wo bacchi 2 saal ki huie to uska inteqaal hogaya. Uski judayi ne mujhe bohot maghmoom kardiya. Hamesha udaas rehne laga. Ek martabah shab e baraat me hasb e mamool sharaab noshi karke sogaya tha. Khwaab me kya dekhta hun ke qiyamat qaayim hogayi hai, mai apni qabar se nikal kar baahar aaya to achaanak mujhe ek azdaha nazar aaya jo mujhe khaane keliye meri taraf badh raha tha. Mai dar ke maare bhaagne laga. Wo bhi mere peeche doudta huwa aaraha tha. Mai doudte doudte thak gaya magar wo mera peeche chodne ke liye tayyar na tha. Saamne ek pahaadi nazar aayi to mai us par chad gaya to dekha ke udhar aag ka samandar hai. Udhar se awaaz aayi ke tu uske liye nahi paida kiya gaya hai. Mai ghabra ke phir doosri taraf chala. Raaste me ek zaeef o naheef magar intehayi haseen o jameel buzurg nazar aaye. Mai ne unse kaha: Chacha jaan zara is azdahe se mujhe bachaiye. Unhone kaha tum dekh rahe ho beta mai kitna kamzoor hun aur wo kitna taaqatwar hai. Mai kaise uska muqabila kar sakta hun. Aage jaao shayad koie raah nikal jaaye. Mai aage badha to ek khoobsurat mehel dekha. Us me se awaaz aayi us shaksh ko bachao is se pehle ke yeh halaak hojaye. Itne me us mehel ke drwaaze khul gaye, parde uth gaye aur chote chote bacche doudte huwe baahar nikle. Unme meri beti bhi thi. Jab usne mujhe aur mere peeche azdahe ko dekha to azdahe ko ek ishara kiya wo palat kar chalagaya. Beti phir mere godh me baith gayi aur Quran e Kareem ki yeh aayath padhi:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ

Kya imaán waalon ke liye abhi waqt nahi aaya ke unke quloob

Allah ki yaad aur deen e haq se kaamp uthe.

Mai poocha beta! tum logon ko Quran padhna aata hai? Usne kaha ham logon ko Quran e Kareem aap logon se ziyadah accha padhna aata hai. Mai ne kaha tum loog

yahan kya karti ho? Usne kaha musalmano ke jo kam sin bacche mar-jaate hain wo sab yahan rakkhe jaate hain aur ham aap logon ki aamad ke muntazir rehte hain. Mai ne poocha: Ye azdaha jo mera ta'aqub kar raha tha aur zaeef buzurg jo meri madad nahi karsake the wo kaun the? Usne kaha: Azdaha to aap ke bure amaal hain jo taaqat war hogaye hain aur wo kamzoor buzurg aap ke neak amaal hain jo gunaahon ke muqabile me kam tar hain, isliye kamzoor dikhayi derahe the. Uske baad mai neend se bedaar hogaya to dil me ek khush gawaar tabdeeli mehsoos kiya. Sacchi pakki toubah karke aakhirat ki fikr me lag gaya.

27. Nouha wa matham ka anjam aur isteghfaar ki barkat

Saleh r.a farmate hain ke mai jumah ki raat qabrastan me guzara karta tha. Ek martabah aisa huwa ke mujhe baithe baithe neend lag gayi. Kya dekhta hun ke loog apni qabron se nikal kar aarahe hain. Phir yeh loog alag alag halqe banakar baith gaye. Unke paas dhanke huwe tabaq utar rahe the. Unke darmiyaan ek noujawaan tha jo tarah tarah ke azaabon me mubtala tha. Mai ne uski taraf badh kar usse sawaal kiya: Aye noujawaan! in logon ke darmiyaan tu kyun azaab me mubtala hai? Usne jawaab diya: Aye Saleh! tujhe allah ki qasam meri baat mere kehne ke mutabiq ghar waalon ko pahunchado. Meri amanat adaa kardo. Mujh pardesi par rehem karo. Hosakta hai ke Allah paak tumhare zariyeh mujhe is azaab se najaat de de. Mai jab margaya tha to meri maa ne nouha khwaano ko aur marsiyah padhne waalon ko jama kiya, jo rozanah subah wa shaam aah o buka aur marsiyah wa nouha me mashghool hain. Unki in ghair islaami harakaat se mujhe azaab mil raha hai. Yeh keh kar wo rone laga yahan tak ke

uska rona dekh kar mujhe bhi rona aagaya. Usne kaha ke tum meri waalidah ko mera haal batlado aur usse kaho ke usne mujhe paal kar chote se bada kiya aur takleef o ranj se mehfooz rakkha. Lekin jab mai margaya to usne mujhe azaab ke gadhe me daal diya. Khuda ke waaste in aamaal e azz o maatham band kare aur mujhe is museebat se najaat dilaaye.

Saleh r.a kehte hain ke mai maare khouf se neend se bedaar hogaya. Usi jagah larzaan wa tarsaan baitha subah tak rota raha. Subah ko basti me nikal kar us noujawaan ke ghar ko talaash karne laga yahan tak ke mujhe us ke ghar ka pata chalgaya. Jab uske ghar pahuncha to dekha ke darwaaze par siyaah pardah pada huwa hai, andar se rone rulaane, jaza faza ki awaazein aarahi thi. Jab mai ne uski waalidah ko daryaaft kiya to ek boodhi aurat siyaah libaas me malboos baahar aayi. Tamaache maarte maarte chehre ka bura haal kar rakkha tha. Jab mai ne usko khwaab ka saara waaqiyah aur uske bete ka haal aur paighaam sunaya to gham se nidhaal hokar zameen par girpadi. Phir jab kuch ifaqah huwa to usne mujhe kaha: Beta! mai Allah ta'ala se apne gunaahon ki maafi chaahti hun. Mai to laa ilmi se yeh sab kar rahi thi. Mere zariyeh bete ka payaam sunkar usne yeh sab jaahili rasam band kardiye. Mujhe dirhamon ki ek tahaili laakar di ke usko uske bete ki taraf se sadqah kardun. Mai ne wo raqam lejakar ghuraba me taqseem kardi. Agle jumah jab qabrastan pahuncha to phir neend ghaalib huie aur wahi manzar dekha. Albatta is dafah us noujawaan ko bhi hashshaash bashshaash dekha. Uske saamne bhi ek khwaan dhanka hwa tabaq moujood tha. Usne mujhe dekha to meri taraf lapka aur bhar-poor shukr adaa kiya.

Mai ne usse maloom kiya ke ye tabaq kaise hain? Usne kaha: Hamare liye hamare pasmaandagaan jo kuch esaal e

sawaab karte hain wo hame jumah ke din tabaq me rakh kar pesh kiye jaate hain. Noujawaan ne mujhse kaha ke tum meri waalidah ko mera shukriyah pahunchado aur yeh batado ke wo anqareeb mere paas aane waali hai. Mujhe kuch masroofiyat ki wajah se is dafah uske paas jaane me kuch dear huie. Jab mai gaya to dekha ke ghar ke saamne mayyit rakkhi hai. Poochne par maloom huwa ke uski maa ki hi laash hai. Mai ne namaz padh kar uske bacche ke pehloo me dafan karwadiya.

Allah hame ibrat haasil karne ki tyoufeeq ataa farmaye ameen.

28. Padosi ka haq adaa karne ki barkat

Sahl ibne Abdullah tastari r.a ka ek majoosi padosi tha. Us padosi ke baitul khala se naali tooth kar diwaar me se unke ghar me ghalaazat girne lagi. Unhone ek gadha khudwadiya taake wo ghalaazat din bhar usme jama hoti rahe jis se ahle khaanah ko badi zahmat hoti thi. Wo jama shudah ghalaazat ko rozana raat me uthakar baahar phaink-aate ke kisi ko pata na chale. Ek arsa isi tarah guzra. Jab aap ki wafaat ka waqt qareeb aaya to apne us majoosi padosi ko bulwaaya aur surat e haal dikhayi. Usne yeh maajara dekha to hairat se kaha ke yeh kya ho raha hai? Aur aap ne ab tak mujhe kyun nahi bataya? Aap ne farmaya kaafi din se yeh silsila chal raha hai. Mai rozanah raat me yeh saari gandagi khud hi lejaakar phainkta raha. Ab mujhe yeh andesha hai ke mere baad kahi mere ghar waale tumhari taraf se pahunchne waali is takleef ko bardasth na kar sake aur tumhe koie takleef na pahunchade is liye tumhare ilm me le-aaya hun taake tum uska ma'kool bandobast karlo. Itna sunna tha ke us

majoosi ka dil narm padgaya aur wo aap ke akhlaaq e hasanah aur padosi ki riaayat o khidmat se is qadar mutassir huwa ke musalmaan huwe baghair reh na saka. Kehne laga ke jis mazhab ne itne oonche akhlaaq sikhaye hon us mazhab se wabastah na hona badi mehroomi wa bad-qismati ki baat hogi. Haath badhaiye aur mujhe musharraf ba islam kijiye. Wo musalmaan hogaya aur Hazrat Abdullah tastari r.a wafaat pagaye (aap par Allah ki rehmatein hon). Dekhiye ahlullah ne padosiyon ka kitna khayaal kiya tha aur islaami akhlaaq me kitni jaazibiyat wa taseer hai ke ek ek khalq daawat e islaam ka sabab banjata hai.

29. Naap tool me khiyanat ka anjaam

Maalik bin dinar r.a farmate hain ke mera padosi is haal me mere paas aaya ke wo qareebul mout tha aur keh raha tha: "Aag ke 2 pahaad hain, aag ke 2 pahaad hain". Wajeh maloom karne par usne kaha: mere paas 2 taraazu the, ek se khareedte waqt tolti tha doosre se dete waqt. Yahi doghlapan us waqt aag ke 2 pahadon ki shakal me uske saamne kardiya gaya tha. Malik bin dinar r.a farmate hain ke mai utha aur ek taraazu doosre par rakh diya . Wo chillane laga ke Malik! aisa karne se meri takleef aur badh rahi hai. Phir wo usi karb o be-chaini aur cheekh o pukaar ki haalat me margaya.

30.

Ek buzurg farmate hain ke ek dafah ham ek qareebul mout mareez ke paas eyadat ke liye gaye aur use kalime ki talqeen ki. Magar wo kalimah padh nahi paaraha tha. Phir jab usko zarah ifaqah huwa aur ham ne usse kalimah na

padh-sakne ki wajah poochi to usne kaha: Jab aap loog mujhe kalime ki talqeen karte to taraazu ka kaanta meri halaq me atak jaata tha jiski wajah se mai kalimah padhne se aajiz hojata tha. Ham ne kaha tujh ko Allah ki qasam hai kya tu tolne me kami-beshi kiya karta tha? Usne kaha kam to nahi tolti tha lekin mai ne tolne ka tareeqah seekha hi nahi tha aur uske aouzaan se sahih tour par waaqif hi na tha.

Allah bachaye! yeh anjaam to us shaksh ka huwa jo laa ilmi se kami ziyadati karta tha. Ab ghour karlo ke jo jaan boojh kar kam tole uska kya anjaam hoga?

31. Ilm par amal na karne ka anjaam

Allah ta'ala ne Quran e Majeed me bani israeel ke ek bade aalim ki halakat ka zikr karte huwe uske anjaam ko kutte se tashbeeh di hai. *مثلهم كمثل الكلب*

Uska naam bal'am tha. Wo yamani ya kanaaniun nasab aadmi tha. Musa a.s par imaan laaya tha. Is qadar neak aur Allah ta'la ka muqarrab tha ke loog apne masaail ke hal aur duaon me usko apne aage kardete the. Wo mustajaabud dawaat tha. Allah paak uski dua ko rad nahi farmate the. Musa a.s ne usko madiyan ke baadshah ko imaan ki dawat dene ke liye bheja tha. Baadshah ne use maal o doulat ka shikaar karke apne deen ki taraf kheech liya. Is tarah wo maal ki muhabbat me hidayat ke baad guraahi me padkar murtad hogaya.

Doosri riwayat me youn hai ke wo jis sheher me rehta tha wahan ke loog kafir the. Allah ta'ala ne Musa a.s ko unse jihaad ka hukum diya tha. Jab Musa a.s wahan pahunchte to wahan ke logon ne Bal'am ko dua ke liye

kaha. Bal'am ne to pehle mana kardiya ke paighambar ke khilaaf me koie dua nahi karsakta. Un logon ne tohfe tahaaif ki laalach me muftala karke use aamaadah karliya. Jab usne Hazrat Musa a.s ke khilaaf me bad-dua ke liye zubaan kholi to uski zubaan kutte ki tarah latak kar neeche aagayi aur Allah ta'ala ne us se hidayat o imaan ko salb karke mardood farmadiya. Is tarah wo zaleel o ruswa hokar reh gaya.




Maloom huwa ke apne ilm par amal na karna aur duniya e faani ki hawas me muftala hokar haq se roo gardaani karna aadmi ki zillat o ruswaayi aur dono jahan ki tabaahi ka sabab hai. Allah bachaye.




32. Ishq e majaazi ka bura anjaam



Barseesah raahib ka waqiyah bhi aisa hi hai ke wo aabid o zaahid aur masjid ka khidmat guzaar tha. Azaan kaha karta tha. Ek din azaan kehne ke liye masjid ka minaar chad gaya. Wahan se uski nazar pados ki ek esaayi ladki par padi. Aur wo uske husn o jamaal me giraftaar aur uski muhabbat ka shikaar hogaya. Minare se utar kar uske ghar gaya aur batlaya ke mai tujhse shadi karne ka iradah rakhta hun. Us ladki ne kaha ke tum musalmaan ho aur mai nasrani. Mere waalid to is tarah nikah nahi karenge. Barseesah ne kaha mujhe nasrani banalo. Usne kaha yeh theek hai agar tum esaaiyat qabool karlo aur islam ko chod do to mai tumse shadi karsakti hun. Uske baap ne kaha kuch din tum hamare ghar raho aur hamare khinzeer charao. Jab mujhe itminaan hojayega ke tum waqayi esaayi hogaye ho to mai bacchi ki shaadi tum se kardunga. Chunanche wo nasrani hokar uske ghar rehne laga. Shadi se qabl hi wo kisi kaam se chat par chada tha, wahan se








thokar khakar neeche gira aur mout ke ghaat utargaya. Na to aakhirat ban saki na duniya hi ki aarzoo bar-aayi. Isi liye Allah ta'ala se darte rehne aur khatimah ki khair maangte rehne ki sakth zaroorat hai.





33. Musalmano ke khilaaf jasoosi ki mazammat



Hazrat Haatib  Nabi e Kareem  ke sacche sahabi the, yaman ke rehne waale the. Kisi zamane me Makkah Mukarramah me aakar bas gaye the. Islam aaya to wo musalmaan hogaye, phir hijrat karke Madinah munawwarah aagaye. Lekin unke ahl o ayaal Makkah hi me the. Idhar dushmanaan e islam muhajireen ke Makkah me moujood ahl o ayaal ke saath zulm o ziyadati ka mamalah kiya karte the. Is liye musalmaano ko apne gahr waalon ki salamati ki fikr lagi rehti thi. Khusoosan Hazrat Haatib  ko, is liye ke wahan unka koie kumbah, qabeelah bhi na tha jo unke ahl o ayaal ki dekh bhaal karleta.

Fathe Makkah se qabl kuffaar e qureish ne sulah hudaibiyah ke dafa'at ki khilaaf warzi karte huwe amalan sulah tood di. Is liye Nabi e Kareem  unpar hamle ka khufiya programe bana rahe the. Aap  chahte the ke yeh programe mushrikeen ke ilm me na aane paaye. Iske liye Aap  ne Allah ta'ala se dua bhi farmayi thi.

Unhi dino Makkah Mukarrmah se ek peshawar mughanniyah Madinah Munawwarah aayi. Aap  ne usse taftesh e ahwaal farmayi. Jab usne yeh eiteraaf karliya ke wo na musalmaan huie hai na yeh aana uski hijrat ki niyyat se hai balke wo is liye aayi hai ke Makkah me maal daaron ki khastah haali ki wajah se maali pareshaani me muftala hai. Aap  ne bani Abdul Muttalib se keh kar uski madad karadi. Apne bacchon ki kasama pusri aur

be-saro samaani ke madde nazar Hazrat Haatib  ko khayaal aaya ke us aurat ke zariyeh agar mai Nabi e Kareem  ke jang ke irade se Makkah waalon ko muttale kardun to Aap  ka to kuch nuqsaan na hoga is liye ke fatah bahar haal khuda ki nusrat se Aap  ko haasil ho hi jaayegi, albatta is eahsaan ke badle me wo mere bacchon se behtar sulook karenge. Chunanche unhone aisa hi kiya ke us aurat ke saath Makkah waalon ko khufiyah paighaam bhej diya. Jab wo aurat ja-chuki to Allah ta'ala ne ba-zariyeh wahi Aap  ko ittela kardi. Aap  ne Hazrat Ali  ko 2 saathiyon ke ham raah uske ta'aqub me rawanah farmaya. Wo hazraat us aurat ki talaashi lekar wo tehreer waapas le-aaye.

Is waqiyeh ki ittela jab Hazrat Umar  ko huie to unhone arz kiya ke Ya Rasoolallah! is shaksh ne musalmaano se khiyanat ki hai ke unka raaz kuffaar ko bhej diya hai. Mujhe ijazat dijiye ke mai use qatal kardun. Nabi  na Hazrat Haatib  se poocha ke tum ne aisa kyun kiya? Unhone saaf saaf arz kiya ke Ya Rasoolallah! mai imaan me saccha aur mukhlis hun. Is fail se mera maqsad ahle islam se khiyanat karna na tha, balke apne ahl o ayaal ke liye Makkah waalon ki hamdardi haasil karna mera maqsad tha. Aap  ne kaha ke unhone sacchi baat batladi hai is liye unhe kuch na kaho.

Hazrat Umar  ne dubarah ijazat maangi to Aap  ne ba-sarahat farmadiya ke yeh shareek e badar hain aur Allah ta'ala ne un logon ki ghalatiyon ko maaf karke jannat ka waadah farmaya hai, is liye unko koie saza na di jaayegi. Isi waqiyeh ke silsile me surah e mumtahinah ki ibtedaayi ayaat naazil huie, jin me Allah ta'ala ne is waqiyeh par sarzanish farmayi aur kuffar o mushrikeen ko dushman qaraar dekar unse raaz daaraanah talluqaat rakhne se mana farmadiya. Is waqiyeh se maloom hogaya ke musalmano ke khilaaf jasoosi karna aur unke raaz faash

karna bohot bada jurm hai aur zabardast gunaa hai. Allah ta'ala hamari har ma'asiyat se hifazat farmaye. Ameen

34. Azaan sunkar masjid jaane ki barkat

Riwayat hai ke Rabee' bin khusaim r.a ke jism ke ek hisse par faaluj gir gaya tha. Jab namaz ka waqt huwa aur azaan kahi gayi to wo usi haalat me 2 aadmiyon ke sahare masjid tashreef la-rahe the. Logon ne kaha: Hazrat! aap par faaluj gira hai, aap mazoor hain, aap ghar par namaz padh sakte hain. Irshaad farmaya ke mas'alah to aisa hi hai. Mai bhi jaanta hun, magar mai ne jab muazzin ko suna ke wo HAYYA ALAS SALAH aur HAYYA ALAL FALAAH keh raha hai to socha ke jab kamiyaabi dene ke liye Allah ka munaadi masjid bula raha hai to samajh-daari yahi hai ke masjid pahuncha jaaye agar cheh sureeno ke bal ghaseetna pade.

Yeh Allah ke waadon par imaan o yaqeen ki baat hai. Har musalmaan ko aisa yaqeen rakhna chahie. Phir Allah ta'ala bhi aisa mamalah bandon ke saath farmata hai.

Shadi *ka* *islami tasawwur*

Murattib
Moulana Muhammad Abdul Qawi sb

Nashir

IdaraAshraful Uloom trust, Hyd

باسمہ تعالیٰ

*kya mard aur aurat
ki namaz me
farq nahi?*

by

Moulana Mohammed Abdul Qavi

publisher

ادارۃ اشرف العلوم
ترست حیدرآباد

*Idara Ashraful Uloom trust
saeedabad, Hyderabad*